THE ECLECTIC REVIEW,

For FEBRUARY, 1806.

Art. I. *Vetus Testamentum Græcum cum variis Lectionibus.* Edidit Robertus Holmes, S. T. P. R. S. S. Ædis Christi Canonicus. Tomus Primus. Folio. Including the Pentateuch, in five Parts. price 5l. 5s.

THIS is a work of great use in Biblical enquiries; and the diligence, the accuracy, the learning, the expence of time and labour bestowed in the execution of it, confer credit not only on the author, but also on the University with which he is connected, and even the country in which he lives. From the well-directed, if unaided, talents of the editor, much benefit might be expected in a publication of this kind: but we know that he is assisted in his important labours, and the names of some of the most illustrious scholars at home, and on the continent, are recorded, as the friends and promoters of the work.

The cultivation of biblical learning, it is well known, and cannot be denied, has not hitherto been pursued in this country with a zeal equal to the importance of the subject, or to the opportunities which men of letters, especially those connected with the Universities, enjoy for ensuring success. While all are desirous to distinguish themselves in some branch of literature, or of science, they are, comparatively, indifferent to those divine oracles, Jewish or Christian, which are calculated to make them wise unto salvation. Of this general and lamentable indifference the causes are to be sought in the nature of our religious tenets, the circumstances of the times, and the prevailing modes of education. Confiding in the rectitude of our opinions, we are apt to think it dangerous in others to believe more or less than ourselves; and separating, perhaps, too much the exercise of reason from the use of revelation, and taking for granted not only the integrity of the original text, but also the correctness of the common translation; we are not anxious to make its records the subject of free enquiry, or to bring them to the standard of sound criticism. By the generality of mankind, who value every pursuit by its subserviency to their pleasure or interest, theological speculations are deemed matters of barren curiosity and remote effect. In our public seminaries, the study of the scriptures forms no part of instruction. Classical learning is all in all; and our youths are led to conclude, if they be not directly told, that

in the land of Judea dry roots only are to be found; while they should seek the flowers of rhetoric, and the delicious fruits of taste, in the cultivated soil of Greece and Rome. Thus, while Moses and the prophets, Christ and his apostles, are neglected; Homer and Virgil, Xenophon and Livy, with other writers of fiction and narrators of fable, are diligently studied; not only as models of taste and composition, but also as the established means of introducing the votaries of fame and fortune to dignities in the state, and preferments in the church; to the assemblies of the gay, and the societies of the learned. In the midst of this general neglect, however, many in the last century arose, who pursued biblical knowledge with great credit to themselves and usefulness to the community. The example of Kennicot has been followed by Lowth, Dodson, Newcombe, Wakefield, and we may add the name of Sir W. Jones. By the labours of these scholars, much has been done in the field of sacred criticism. The original text, in many places, has been rectified; and the errors of transcribers detected, by collating different manuscripts and comparing the ancient versions. Many obscure passages have been elucidated, by exploring the customs peculiar to the Eastern countries, and bringing them within the knowledge of the English reader. Manifold mistakes, into which our first translators, from their prejudices, or their limited information, have fallen, are corrected in new versions, founded upon a more adequate acquaintance with the original languages; upon a nicer attention to the import of particular terms; a scrutiny into the general design of the context; and finally upon a fuller investigation of the institutions and manners of the Eastern nations. The work before us has the same happy tendency; and we offer the editor the tribute of unfeigned gratitude and esteem for this specimen of indefatigable industry and accuracy.

On the present occasion, we shall confine ourselves to the author's plan, leaving the merit of the execution to a future article. The preface, written in a Latin style, perspicuous, but not sufficiently easy, correct but not ambitiously elegant, comes first under our animadversion. And here, whatever may be said of the style, we feel it incumbent upon us to observe, that in substance it is not by any means what it ought to have been. It is defective in point of information, and incommensurate with the importance and extent of the volume. No account is given of the origin of the edited version, "ego, istius argumenti multiplias filum haud retexam," are his own words: no dissertation is delivered on its authority, its use in biblical enquiries, no remarks on its characteristic qualities, calculated to ascertain its excellencies and defects, or its subserviency to disclose the true state of the Hebrew text in the age, in which it was at first formed. The labours of former editors are but transiently mentioned,

tioned; and the reader, not knowing what was left *undone* in former editions, is not able to ascertain, and to appreciate what is done in the present. In a word, we are compelled, throughout the volume, to regret the absence of the profound, instructive critic; and to accompany the laborious, but useful, Collator of copies. The preface, however, is satisfactory, as far as its object extends, and we shall presently submit to our readers a table of its contents.

The Greek translation of the Old Testament, now edited by Dr. H. is generally known by the name of the *Septuagint;* and is supposed to have been executed at the request, and for the use of Ptolemy Philadelphus, King of Egypt, about three hundred years before the christian æra, by seventy Jews, who were sent by Eleazar from Jerusalem to Alexandria for that express purpose.* This celebrated version, from the character of the persons concerned in the execution of it, as well as the fidelity with which it was, doubtless, effected, was, for a long time, held in high estimation by the Jews themselves. To those, who were born and bred in Gentile countries, and therefore unacquainted with the language of Palestine, it must have proved peculiarly acceptable and useful. Nothing can more clearly evince the high value which was generally fixed upon it, and the frequency of its use, at least by the Hellenistic Jews, than that the Apostles and Evangelists quoted it in preference to the original Hebrew text then extant. But this circumstance, as it opposed their prejudices, excited the aversion of the Jews; and this translation which they before revered as authentic, they now affected to reject, as of no authority, and contrary to the Hebrew text. Errors and alterations, whether from design or negligence,

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* The most ancient account of the origin of this version is given in a book, written in the Greek language, and which is still extant under the name of *Aristeas*, an officer in the guards of Ptolemy Philadelphus, king of Egypt, at the time the version was executed, and is delivered by way of letter to his brother Philocrates. The story, however, as related by this author, must in some measure be fabulous, and the book itself, perhaps, spurious; though the general fact is unquestionably true. The fact is asserted by Aristobulus, a Jewish commentator on the Law of Moses, before the Christian æra, whose words are quoted by Eusebius in his *Præparatio Evangelica*, Lib. viii. 9. and by Clemens Alexandrinus in his *Stromata*, p. 595. His words, as quoted by these authors, are to this effect, "The whole and complete translation of whatever relates to our Law, was made, at the earnest request of Ptolemy, surnamed Philadelphus, one of your royal progenitors, under the care and superintendency of Demetrius Phalareus, to whom the ordering and conducting the same was chiefly committed." The same thing is attested by Philo, in his life of Moses, and by Josephus in his Antiquities, and again in his book against Apion.

must, no doubt, have by this time been introduced into the Greek text; and it was natural in the Jewish doctors to avail themselves of these corruptions, in order to undermine the authority of a version, by which their adversaries, the advocates of the new faith, were enabled to defend and propagate their tenets. In the disputes, which for two centuries were carried on between the disciples of Moses and those of Christ, an unfortunate concession seems to have been made by the latter, which gave the former an undue advantage, and at the same time tended to overthrow the authority of the version, which they supported and used. The Hebrew copy, adopted by the Alexandrian translators, must, from its age, have been more free from errors and interpolations, and consequently of higher authority than any other produced in a period four or five centuries later. Yet the exclusive integrity of such a copy, as maintained by the teachers of the synagogue, was admitted by the Christian fathers; and they appear to have allowed every version to be erroneous, which did not accord with this standand.

In the midst of these disputes arose Origen, who under this impression commenced his work of *immortal fame, The Hexapla.* The nature of it was as follows: It consisted of six parallel columns, in a very large page. In the first column was inserted the text in Hebrew, from such a copy as the Jews, whom he was in the habit of consulting, respecting the *letter* of the scripture, recommended as the most accurate and best corrected; the second contained the Hebrew text in Greek characters; the third and fourth the versions of Aquila and Symmachus; the fifth and sixth were occupied by the respective versions of the Septuagint and Theodotion.

With the Hebrew text, which the Jews then held to be genuine and authentic, Origen compared the several versions; and, in order to make the principal one, namely, that of the Seventy, tally with it, he adopted the following strange and unjustifiable method. He prefixed to such Greek terms as had none corresponding to them in Hebrew, an *obelus* or *dagger,* signifying that they were to be rejected; while on the other hand, he inserted such words or clauses as were *deficient,* taken from the versions of Aquila, Symmachus, and Theodotion, (but chiefly from the latter,) and placed an *asterisk,* or *star* with several points, at the end of every such addition. Much depended, says Doctor Kennicot, on the nature of the Hebrew copy; because it was now made the judge of all differences between the versions. Certainly if this copy, thus placed in the seat of judgement, was itself much corrupted, and had received many alterations from chance or design; the Greek version of the Seventy, which was made from Hebrew MSS. some part of it above five hundred, and the rest upwards of 400 years, must have appeared before an improper

improper tribunal. At least it must have received a most unrighteous sentence; if it had been condemned, as corrupted, merely from not agreeing with the novel Hebrew copy, there confronted with it.

Origen indeed must have been sensible, that the Hebrew text, which he had adopted as the standard, was itself in some instances corrupted; and contained readings different from the older copies of the synagogue. He could not, therefore, have avoided the conclusion, that the old Greek version, in places where it might be *right*, was made to conform to a copy, which itself may have been erroneous. Nor can we account for his conduct in this respect, but upon the supposition that from the want of an adequate acquaintance with the Hebrew tongue, he was unable from the use of the Greek to draw the proper inferences, respecting the state of the original text, employed by the Seventy translators. But whatever was the cause, he sacrificed his own judgement, and the high authority of the Greek version, to a decision, not the most respectable, that of the Rabbis.

Nor is this the only consequence pernicious to the Septuagint, resulting from the conduct of Origen. The common edition, which was that in use before him, fell into discredit, was neglected, and soon sunk in oblivion. The corrected, or rather the altered edition, usurped its place; and, as might be expected, losing in process of time the *asterisks*, it became in some degree a jumble of different versions. The interpolations, still continuing, cannot now with certainty be distinguished from the genuine readings; and, usurping an authority to which they have no pretension, they serve to bring the primary version itself into neglect and disgrace. This evil was felt so early as the days of Jerome: and hence that zealous father with justice observes, *Origines, quod majoris audaciæ est, in editione LXX. Theodotionis editionem miscuit. Germana illa antiquaque translatio corrupta est atque violata—asteriscis subtractis distinctio confunditur.* If, indeed, a copy of the edition, (called the common edition) which prevailed before the age of Origen, had been preserved, the mischief might have been easily remedied. But no such thing is in being; and every book or manuscript, containing this ancient version, is taken, and that not immediately, from the Hexaplar edition of Origen.

There were, however, before the year 300, no less than three new editions of the old Greek version, all agreeing in this, that they were taken from the Hexapla, yet each differing so much from the other two, as to claim the name of a different author; and to have a large part of the world for its peculiar province. Lucian, a presbyter of Antioch, formed the copy which prevailed in that city, and in Constantinople; Hesychius compiled that adopted in Alexandria and Egypt; and that which was re-

ceived in the intermediate country of Palestine, was drawn up by Eusebius. Of these three editions, that of Lucian, as being freest from the interpolations of Origen; and as approaching the nearest to the venerable copy of the Septuagint, is deemed the most perfect: and it is now agreed among the learned, that a MS. of this version rises in value and excellence, in proportion as it conforms to the edition of Lucian. The Hexaplar edition of Origen, with those of Lucian, Hesychius, and Eusebius, are the only sources, however remote, of all the MS. copies, or editions, which contain the old Greek version. An account of them therefore, is absolutely necessary, in order to understand the merits of any publication on this subject; and we give it here for the satisfaction of our readers. Our editor, however, writing in a learned language, and for the use of learned divines, supposes his readers to be in some measure acquainted with these particulars; and therefore has not been at the trouble of writing a direct and satisfactory detail of them. Montfaucon, in his excellent edition of the Hexapla, has given a lucid narration of the origin of the Septuagint, and of its early editions, especially that which was altered by Origen: and we wish his example had been followed by Dr. Holmes. It is, however, but justice to the Dr. to remark, that, though he has declined an historical view of the subject, he has delivered many judicious observations respecting it.

(To be continued.)

Art. XXV. *The History of the Orkney Islands*: in which is comprehended an Account of their Present as well as their Ancient State; together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. By the Rev. George Barry, D. D. Minister of Shapinshay. 4to. pp. 518. price 1l. 11s. 6d. Longman and Co. 1805.

EVERY situation in which we are placed by divine Providence, presents objects, of which we could not, if otherwise situated, have acquired the knowledge: and would every man avail himself of local and temporary advantages, for the attainment of useful information, it might greatly augment the general store of human science. The resident clergy have usually the best means of obtaining topographical intelligence; and when they employ their talents, and their leisure from official engagements, in communicating the materials which they have such favourable opportunities of collecting, we consider them as rendering a valuable service to the commonwealth of letters. It is obvious likewise, that by a statement of the advantages or disadvantages, by which their respective parishes, or vicinities,

cinities, are distinguished; they may suggest useful hints for general improvement, and excite that attention which is requisite to promote it in particular instances.

Dr. B.'s volume may be considered both as a patriotic, and an instructive performance. While he furnishes general information, he avowedly aims at the particular melioration of the islands among which he resides. The former, of course, serves as the basis, on which he wishes to raise the latter. We shall therefore, first, attend to his descriptive accounts, and, then to his inferences and advice.

We cannot give a better summary of the contents of his work, than that which the author has included in his introduction.

'Book I. will contain, besides a general view of all the islands that compose the cluster, a short geopraphical description of each; comprehending its respective productions, its figure, extent, and relative situation; its harbours, and such other objects as seem best calculated to gratify a laudable curiosity, or to serve the more important purposes of conveying useful information.

'Book II. will comprise an account of the earliest inhabitants; whatever is most remarkable in their manners, customs, and institutions; the transactions and character of those people that conquered and mingled with, or succeeded them; a description of some remaining monuments of both these races of people; of the changes of the islands in subsequent ages, under different rulers; and of the influence these seem evidently to have had in retarding their improvement.

'Book III. will exhibit the present state of these islands, with respect to their mineral, vegetable, and animal productions; their population, language, manners, customs; and the different species of industry that prevail at this time. Agriculture, in particular, on account of its importance, will occupy a considerable portion of this book; to which will naturally succeed, the consideration of manufactures, fisheries, and commerce: the causes of their low state at present will be considered, and the means that might be employed for improving them to such a degree as could not fail to ameliorate the condition of the people, and at the same time contribute to the advantage of the state.' pp. 3, 4.

This arrangement is well adapted to the subjects under discussion; and demonstrates its propriety, by precluding, in most cases, occasions of tautology, throughout the book. A regular abstract of the various matter thus distributed, would exceed our limits; and would likewise include much that our readers may find elsewhere. We shall, therefore, restrict our notice to those articles which appear to be either new, or of principal importance, or which we apprehend may require animadversion.

The Orkneys are 66 in number, but 28 only are inhabited; and several of these are so small as merely to support one family. Among them, *Pentland Skerry*, or Rock, is now reckoned; on account of the light-house lately erected on it, for the security of vessels in passing between the islands, and the north coast

of Britain. This was greatly wanted: and we are glad to learn that a similar preservative will soon be supplied to the opposite extremity of the group. The rest are small Holmes, occasionally used for pasturage. The principal island, or *Mainland*, is less than 30 miles in length; and very irregular in breadth,—from two miles to fifteen. The next in size, *Hoy*, (which Dr. B. improperly reckons as two islands,) has not more than one-third of that extent. It contains the highest ground of any in the cluster; but is reckoned by our author to rise not more than 1200 feet above the sea. The eastern islands are low; and those to the north are composed of loose sand. Sand-stone, also, forms the principal stratum of the rock, which serves as a basis to the whole. The soil, though shallow, is mostly fertile; but like other northern British islands, has from time immemorial been destitute of wood. Here, however, as in the Isle of Man, large trees are found beneath the surface. Peat moss, in abundance, supplies the inhabitants with fuel. Appearances indicate that these islands have been severed from Britain, and from each other, by some convulsion of the earth.

The earliest mention of the Orkneys appears to have been made by Roman writers, in the first century of the christian æra; although Diodorus Siculus had, in the preceding century, spoken of the northernmost promontory of Britain, by the title of *Orcas*. Hence, probably, the Romans named these islands ORCADES, a denomination equally unknown on the spot, for many ages afterwards: as the terms German and Dutch still are to the nations which we call by those names. It is remarkable, that from the first notice of these islands, their number has been accounted nearly the same with that which we have assigned to the *inhabited* places. Solinus, indeed, is handed down to us, with a very different account: but to his *numero tres*, we should take the liberty of adding, with Orosius and Isidorus, *et triginta*. He represents them as uninhabited; whereas Tacitus says of Agricola, *Orcadas invenit, domuitque*. The conquest, if made, must doubtless have been nearly as transient as this account of it: but it implies, that there were some inhabitants at that time, who possibly, (though not probably,) might have deserted them when Solinus wrote. The learned Icelander Torfæus, who composed from the traditions of his country, a history of the Orkneys, states them to have been inhabited 260 years before the christian æra. We think, notwithstanding, that the particular information of the *Hebudes*, which Solinus has given in immediate connexion with his account of the Orkneys, entitles the latter to greater credit, than Dr. B. is willing to allow. In this instance, he opposes also the judgement of Mr. Pinkerton; which, in general, he seems implicitly to adopt. Of that gentleman's *historical* labours, our opinion is similar to that which we formerly expressed

expressed of his *Geography*. To applause for indefatigable research, he has an indisputable claim; but he often mistakes bare probability, and sometimes wild conjecture for historic truth. Among the few parts of Dr. B.'s volume which might be spared, we do not hesitate to class his speculation on the supposed progress of the Orkneian Picts, and most of his general dissertation on that people.

The earliest positive information that he adduces of the inhabitants of Orkney, relates to their reception of christianity, in the sixth century, from Cormac, one of the renowned disciples of St. Colum. This seems to us very likely to have occurred: as it appears that those zealous missionaries extended their visits even to Iceland. The pagan Norwegians, under Harold Harfager, three centuries afterwards, exterminated the inhabitants of the Orkneys, and effaced every vestige of their religion. We quote a brief account of this event. from the old translation of a MS. bearing date 1403, which Dr. B. has inserted, with the Latin original, in his Appendix.

'Swa we find, was the first, that in the time of Harold Comate, first king of Norwege, quhilk jasit (enjoyed) the haill kingdome, this land, or cuntre insulare of Orcadie, was inhabitat and manurit be *twa nations, callit Peti and Pape,* quhilk twa nations, indeid, was all wterlie and clanlie destroyit be the Norwegenss, of the clan or tribe of the maist stowt Prince Rognald; quhilks Norwegenss swa passit on (assaulted) the said nations of Peti and Pape, that the posteritie of thame after remained nocht: but true it is that the land was not callit Orchadie, but the *Land of the Pets.*' p. 409.

These *Peti* were, doubtless, the Picts: the *Pape* are supposed by Mr. Pinkerton and Dr. B. to have been the *Papæ,* or christian clergy from Scotland or Ireland. The invasion and extirpation thus perpetrated, are ascribed to Harold's resentment of the piracies committed by many of his subjects, who had fled from his tyranny to these islands. We apprehend that the *Vickingr,* and petty Norwegian chiefs, whom Harold had reduced to subjection, are meant by Torfæus: but the document which we have cited, makes no mention of these refugees, among the inhabitants. The event is dated, A. D. 876, at the important crisis when the Danes were wresting England, for a short time, from the hand of our great Alfred.

To the *obscure* age of the Orkneian history succeeded one which may be termed the *heroic.* Harold subdued not only Orkney and Shetland, but likewise the Hebrides, and even the Isle of Man; leaving in all these places, some of his followers; who were at times united under the governors of Orkney, but more frequently ruled by independent chiefs. Orkney and Shetland usually formed one principality, nominally dependent

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on Norway; but even these small groups were sometimes divided among several contending chiefs. They overran, and mostly possessed, also, the northernmost counties of Scotland.

This military and piratical people adopted the profession of christianity, before the close of the tenth century, in a manner more congenial to their own character, than to that of the gospel. The celebrated Olaus, King of Norway, who, while on a predatory expedition, had been converted by a hermit of the Isles of Scilly, touching with a fleet at the Orkneys, invited on board of his ship, Earl Sigurd, who then governed the islands; and imposed on him the alternative of establishing christianity in his dominions, or suffering death, with his family, for refusing to do so. No great change of manners was speedily to be expected from a religion thus introduced: but in the course of the twelfth century, we find two Earls of Orkney, Magnus and Ronald, sanctified in the Roman calendar; the latter of whom erected, to the honour of the former, the cathedral at Kirkwall, which still bears the name of St. Magnus. We are not informed, whether these princely saints had qualified themselves for such an apotheosis, by the performance of miracles during their reigns; but supernatural appearances at their *tombs* were not wanting. Both having shared a fate common to the chiefs of Orkney, being assassinated by their rivals in ambition, they were enrolled, not only as saints, but as martyrs. It is not till the commencement of the latter century, that we hear of a bishop residing in these islands; and we do not learn that any individual of *that* character attained to the honours of the calendar. They were, however, given to a bishop of Caithness, whose extortion is said to have provoked the populace to murder him. Such were the manners, civil and ecclesiastical, of that barbarous age!

The cession of Orkney and Shetland, by way of mortgage, from Denmark to Scotland, A. D. 1468, is so well known, that we need not trace its progress. That event terminates an agitated period of history, in the perusal of which, the conflicts of the petty republics of ancient Greece, and those of the infant monarchy of Rome, have been recalled to our minds, as similar, and only more important by having involved either the immediate interests of literature, or the ultimate fate of empires. The abstract which Dr. B. has given from Torfæus, of the revolutions of Orkney, not only augments the entertainment to be derived from his volume; but serves to correct several errors of his predecessor Wallace, who had not the same sources of information, when he published his account of these islands, more than a century ago. Our author should have adverted to these variations, and likewise to those transactions in Scotland, which were connected with his subject. He does not even mention the accession of Kenneth III. to the entire monarchy of Scotland, which preceded the Norwegian

wegian conquest of Orkney about forty years: an event, which, whether accomplished by the destruction of the Pictish kingdom, or by its pacific union with that of Dalriada, could not but affect the inhabitants of the islands. The history of these, as here stated, accords better with the former, than with the latter view, of that very obscure epoch of Scottish history.

To the extent of public governments, as well as of private estates, may be applied the Horatian maxim,

> ———" sunt certi denique fines,
> Quos ultra citraque nequit consistere rectum:"

and we deem it one of those felicities, for which, as Britons, we ought to be peculiarly thankful, that the natural bounds of our territory are clearly and strongly defined. We need not wish for a foot of ground on the continent of Europe; nor can possessions in any other part of the world be of real advantage to us, farther than they tend to the security and extention of our commerce, or to the support and perfection of our Marine. That all the British Islands should be firmly united under one government, is, we apprehend, indispensable to the welfare of the whole: but it is equally certain, if not equally obvious, that the benefit which the inferior states, thus melted into a common mass, can derive from that union, must depend on the fostering care of the central government. The cession of independency is not merely a nominal, or a notional sacrifice: it involves a loss of influence, and a diminution of public spirit, in proportion to the disparity of the states thus united. These observations, which are applicable to subjects of much greater consequence, enable us to account for a fact which Dr. B. has fully established; that the Orkneys, which are naturally connected with our country, were losers by their dependence on Scotland, previous to its union with England; and that even since this desirable event was accomplished, they have by no means enjoyed an adequate share in the prosperity which it has aided to diffuse throughout Great Britain. To illustrate this statement, we quote the summary view which our author has annexed to his detail of the present state of these islands. Speaking of Norway, he says,

'The sovereigns of that country, by means of noblemen of very high rank, governed them, (the inhabitants of the Orkneys) 'as subjects, but not as slaves; insomuch that, during the continuance of their sovereignty, which lasted till after the middle of the fifteenth century, the people seem to have enjoyed a degree of liberty, which, in many parts of Europe, was at that time unknown. Still they laboured under the inconveniences inherent in the condition of a remote province, far from the seat of power, and beyond the reach of riches and commerce. With few incentives to industry, they languished in indolence and obscurity, unless when they rushed into the field, to signalize their courage against their foes, who never attacked their persons or invaded their territory with impunity. But

But though this temporary exertion might secure them from dangerous enemies, by keeping alive their martial spirit, it could have little or no influence in creating or cherishing an useful and permanent activity. After they became subject, and were annexed to the crown of Scotland, it might have been supposed that they would have improved in this respect. This, however, was not the case; for as *they*' (the islands) ' were sometimes farmed on short leases, or managed by *factors,* or stewards for the crown (who are frequently changed); and at other times given to needy court favourites for a short period; these men were all of them so destitute of any fixed or lasting interest in their welfare, as to prevent their engaging in any plans for their improvement.

' If those who held the first rank discovered no inclination to improve the place, of which they had the management; neither the lesser proprietors of land, nor the little traders, who were all of them burdened with a heavy load of taxes, could be supposed to have the disposition, or the ability, to undertake such an arduous task. Hence, notwithstanding the excellence of the soil of this country, and the very favourable situation for several kinds of industry in which it is placed, the lands are many of them yet lying in a state of nature, and almost all of them are but very imperfectly cultivated. Manufactures, with only one exception, have scarcely at this moment been entered upon; the fisheries are almost entirely neglected; and any little commerce that has hitherto been an object of attention, can hardly be considered as deserving the name.

' But would his Majesty, who is in possession of the church lands, and who has an interest in their improvement, take the lead in their amelioration; were the Royal example followed by the noble person, who has a right to the feudal duties of the earldom, and has joined to that privilege an extensive private estate; and were the gentlemen and merchants to co-operate in such a business, we should very soon behold with pleasure, a new and more interesting order of things take place.

' By such means as these, the lakes and marshes would in a short time be drained; the common lands and *runrig* lands would be divided; and all of them would be so improved, as to produce subsistence for the people, and materials for manufactures of different kinds. Manufactures and commerce and fisheries would spring up and rival one another; the inhabitants would become four times as numerous, more industrious, and consequently more happy: and the Orkney Islands, instead of being a neglected and comparatively useless province, would soon be made a valuable part of the British empire.' pp. 391, 392.

The nobleman alluded to in this quotation, is Lord Dundas. We cannot but think, that it would tend greatly to the improvement of cultivation, if feudal and manerial duties, throughout the United Kingdom, were made redeemable at a fair appraisement of their value. In many cases, they serve merely as an occasion to country attornies, of exacting burdensome and illegal charges from tenants, with scarcely any real emolument to the lord of the manor; and are thus felt as a grievance by multitudes, without producing adequate private benefit.

It is only on a few of the various heads, under which Dr. B. treats

treats of the present state of these islands, that we can offer remarks: we shall therefore restrict our attention to those, which appear to be of most general importance. Their population is reported to have been, within the two last centuries, incomparably greater than it is at present. It has been calculated five times, with some accuracy, during the last fifty years; and the result each time has been found to be about 24,000; whereas 10,000 of the inhabitants are said to have borne arms in the civil wars of the seventeenth century, which would require the whole population to have been nearly 100,000. Dr. B. questions, we think with justice, the probability that it ever amounted nearly to that number: but his arguments to prove that it never much exceeded its present rate, do not appear to us decisive. It is obvious, that the population, instead of increasing, as it might have been expected to do rapidly, considering the robustness, sobriety, and longevity of the natives, has been at a stand for fifty years past: and Dr. B. assigns sufficient causes for this, all of which tended to promote emigration. But if this has been the case, during a period in which the inhabitants have enjoyed many advantages to which they were formerly strangers; how much more powerfully may similar causes be supposed to have previously operated?

We do not apprehend, that, if all the means which Dr. B. patriotically wishes to be used for the advantage of the inhabitants, were carried into effect, they would produce that increase of permanent population which he predicts. The enlargement and enclosure of farms, have a tendency to depopulate a country, although they increase the supports of life. The want of coal seems to us an insuperable bar to the establishment of manufactures sufficiently extensive to counteract that tendency. In short, the situation of the Orkneys points out *maritime* occupations, as best adapted to the inhabitants: and it is only from the improvement of the valuable *fisheries* in that vicinity, that we can hope for any great melioration of their condition, or of their general utility to the empire. With *this* object should evidently be connected, such *manufactures* as are requisite for its advancement. We are glad to see, that one kind of fishery has lately excited some attention: and we quote a paragraph relative to it, which may interest the inhabitants of the metropolis for the prosperity of these distant islands.

'For some years past, the lobster fishing has been carried on to a considerable extent. It seems to be increasing, and has already been a profitable concern to the company, and of much benefit to many of the people in several of the islands. These fish, which are excellent and numerous, are caught in nets, and confined in chests *, till such time

* With apertures, to admit the sea-water, in which they are anchored.

as the ships arrive, that are to carry them away. An opulent English company has undertaken and conducts this business, who employ a number of smacks that have large wells in their holds, for the purpose of containing the fish, and carrying them alive weekly to the London market. About a hundred boats are employed, with ten men in each; and though the lobsters are sold for two-pence Sterling a piece, a good fisherman will gain, even at this low rate, ten pounds in the summer. The whole sum that this branch of business is calculated to produce to the inhabitants at present, amounts annually to a thousand pounds Sterling. And, as there are many places where this species of fish abound, that have not yet been visited by the fishermen, it is believed, on good grounds, that twice that sum might easily be drawn from that fishery.' pp. 386, 387.

We hope for the thanks of our fellow citizens, in return for this good news; and that the patriotism with which they are well known to abound, will prompt some of them to visit a place, where we can assure them of meeting with other good things, besides lobsters at two-pence a-piece. Cod, ling, and herrings, for instance, are innumerable.

The following comparative statement, demonstrates a progressive advancement in that kind of prosperity which is congenial to the situation. That the *shipping* had diminished at the close of the last century, is reasonably attributed by our author, to the unavoidable consequences of war.

' A. D.	1770	1780	1790	1800.
Exports £.	12,018	23,247	26,598	39,677
Imports -	10,406	14,011	20,803	35,789
Shipping -	825 tons	940	2,000	1,375
Ships - - -	17	20	33	21
Sailors - -	76	90	170	119.'

p. 384.

In several other respects, during the same period, considerable progress was made; but in none of so much advantage to the inhabitants, as that of the *kelp* manufacture. On this, therefore, we subjoin some extracts.

' Kelp is a substance composed of different materials, of which the fossil or mineral alkali, or as it is commonly called, soda, is the chief. This ingredient renders it useful in the composition of soap; in the manufacture of allum, and in the formation of crown and bottle-glass; and in these manufactures, kelp answers all the purposes of the very best pot-ash, which cannot be procured but at great expence from abroad; while the former can be obtained by the industry of our own people, on our own shores. It is formed of the ashes of marine plants, which are cut from the rocks with a hook, or collected on the shore for that purpose, and dried on the beach to a certain extent: they are afterwards burnt on a kiln in a considerable quantity, in which they are strongly stirred with an iron rake into a fluid state; and when they cool, the ashes condense into a dark blue or whitish coloured mass, nearly of the hard-

ness

ness and solidity of a fragment of rock. The kilns employed in this operation are rudely constructed of stones, in the form of a circle, four or five feet in diameter, and about one in depth; and in each of them at a time are commonly burnt from two to six hundred weight of kelp, which would perhaps be improved in quality as well as quantity; were they of still larger dimensions.' pp. 371, 372.

'The kelp is suffered to remain some time in the kilns, in order to cool, (if the mass be large, it will require two or three days,) when it is raised in large pieces, and immediately placed in some sheltered situation. This precaution is used, from an idea, that, if exposed to the atmosphere, from which it evidently draws moisture, it crumbles down into small pieces, and thus loses much of its value. Storehouses have therefore been built everywhere for its reception. Not only in this, but in other respects, and indeed in all the steps of the process, such as collecting, drying, and burning the weeds, and raking the ashes into fluidity, much care is taken to preserve it from impurities of every sort. p. 375.

'The months of April and May are supposed to be the most productive season, though the people here seldom or never begin so early, as they are in general connected with farms, which occupy their attention till the beginning of June. From that time to the first or middle of August, nearly three thousand people of both sexes, most of them young, are employed in this manufacture; each of them during that period, makes a ton, consisting of twenty-four hundred weight of kelp, for which they receive in some cases, thirty or forty shillings, and in others fifty shillings, or even sometimes three pounds sterling.' p. 373.

This very useful manufacture was introduced by some gentlemen resident in the islands, about the year 1720; and at first, like all innovations, it had to surmount opposition from common prejudices; but it has gradually increased, till on an average, 2,500 tons, at 9l. sterling per ton, are annually sold at the principal ports of our eastern and western coasts. Articles of food, and of coarse linen manufacture, constitute their other principal exports.

In recommending maritime occupations, as appropriate to the inhabitants of Orkney, we are far from wishing to discourage Dr. B.'s patriotic concern for their agricultural advancement. There is evidently room and need for it; and we hope that his remonstrances on the subject will gain due attention from those whom they principally concern. That *Royal* patronage would, on suitable application, be obtained for an object of so great utility, we cannot doubt: nor can we suppose that the benevolent President of the Royal Society would be indifferent to its success.

Our author had evidently a delicate task to execute, in describing the general character and prevailing manners of his neighbours. The delineation, on the whole, is creditable, both to them and to himself. That they are not defective in talents, will be allowed; when it is understood, that Sir Robert Strange, the first of British engravers, and Murdoch Mackenzie, hardly

less

less eminent as a maritime surveyor, were natives of the Orkneys. In morals they seem to be at least on a par with the majority of their fellow subjects. It is not surprising, that, in their mercantile dealings, they should appear to be quite *as far North,* as any of the inhabitants of Great Britain. In that emulation of refinement as to modes of living, which characterizes the present age, they have made greater advances than might be imagined of so remote a situation: but they retain, apparently, more remnants of heathenish superstition, than their southern compatriots of modern times. This may perhaps be imputed in part, to the strength of their attachment to ancient customs: a disposition which is manifested by their remaining partiality to the Episcopal establishment, which they enjoyed before that of Presbyterianism; and even to those peculiarities of it which were abolished by the reformation from popery. The spirit of religious dissent, for which Britons are so widely celebrated, has, however, nearly reached the *ultima Thule.* The recent institution of a congregation of dissenters (Antiburgher Seceders, we believe) at Kirkwall, is attributed by Dr. B. wholly to the disgust of the incorporate tradespeople, at an interference of the Kirk session with their management of the poor's funds. Instances of *individuals* separating from an established church, in consequence of personal disputes with their clergy, are not, we believe, uncommon: but this is the first case, that we have heard of, of a separate *congregation* being instituted *solely* on that account; and we are therefore inclined to apprehend, that other causes may have concurred to produce this effect; especially on a spot where dissenters (except a few conscientious episcopalians) seem to have been till lately unknown. We hear, however, that a small congregation of Independents has recently been formed in one of the western islands of the group. We regret that the Church of Christ should ever have been split into parties: and we ardently wish, that real religion may so prevail in all, as to preclude mutual enmity among them.

It is with great pleasure, that we quote our author's eulogium on the ladies in these islands; and we hope that it will conduce to the profit, as well as to the entertainment, of our female readers.

'Whatever may be thought of the characters of the men of the first class, there is one respect in which they are peculiarly fortunate; and, that is, in the excellence of their female companions. While women of that rank in some places spend their time in attending to their dress, reading plays and novels, playing at cards and dice, and frequenting public places in parties of pleasure, ours reckon it their glory and happiness to devote their days to the faithful discharge of the relative and domestic duties. While they are young, they look up to the conduct of their mothers.

thers, which, in most instances, is a model of innocence, industry, and œconomy; and when they arrive at a more mature age, and have been educated, as they generally are, in those branches that become their station, they are proud to follow punctually the example that has been set them. They are *on all occasions* respectful and obedient to their parents, cheerful in their temper, and contented with their condition; and they are in every respect as affable, as they are innocent and modest in their manners. And when marriage connects them with another family, which, on account of the small number of men, but *too seldom* happens, they are no less distinguished for their attachment to their husbands, than they are for the prudent management of their houses, and motherly affection for their children. Though their education, as in other places, is inferior to that of the men, their understandings are in general superior. They are alive to all the tender sensibilities, that mark and adorn their sex; and while the other sex, at least some of them, discover a culpable indifference, they shew by their conduct, that they feel, in all their vigour, the warm, though rational sentiments of devotion.' pp. 333, 334.

Alas! Dr. B., if such inestimable blessings as these fail to keep your gentry at home, what success can you expect, from any other motive that has been suggested, to increase the population of these truly *fortunate* islands?—Happy would it have been for many of our youths, if, instead of carrying a partner to Gretna Green, they had gone twice the distance, to procure one from the Orkneys! We hope that this hint will not be thrown away: but should any of our young readers adopt it, we doubt whether it will not be an additional measure of prudence, to *remain* with the object of his choice on a spot so favourable to domestic felicity, rather than encounter the hazard of transplanting her to a different soil.

From so pleasing a subject, we must be excused for briefly reverting to that of Orkneian *Antiquities;* to which, also, our author has paid due attention. To these, most of the plates that embellish his work, are to be referred. Among them, are—two views of the Cathedral, and the remains of the episcopal palace at Kirkwall; one, of the town and the Earl's palace; and of the castles at Birsa, and Westray; two views of the upright stones at Stennis; one of the Dwarfie stone at Hoy; and one of that island, and its vicinity. These are designed by Mr. Skene, and other gentlemen, whom we suppose to be resident at Orkney; and they are well engraved by Mr. Scott, of Edinburgh. They form elegant and useful accompaniments to the work. Dr. B. also gives a plan of one of the principal edifices called Picts' Houses; and a general Map of the Islands, copied from Mackenzie's. This accords so ill with his geographical description, that we have been more perplexed than enlightened, by a close comparison of them. Our author makes the Pentland (*olim, Petland*) Firth, *twelve* miles wide; whereas by Mr. Mac-

kenzie's scale, we can hardly make the distance from Duncansby Head to South Ronaldsha, *six* miles. There is also no small diversity, both in the measures of particular islands, and in the extent of the group. The latitude of Kirkwall is said by Dr. B. to be 59°. 9′. north: but by the map it is 58°. 58′. 30″. Its longitude is placed by Dr. B. in 2°. 30′. west of Greenwich; which, luckily, the map cannot contradict, as it deduces the longitude only from the meridian of Kirkwall. Various places, moreover, are named by the author, which are not inserted in the map. The disagreement of maps with the text of the books to which they belong, is a very common evil; and it requires to be more strongly censured, on that account.

On the whole, the public, and more especially the inhabitants of Orkney, are much indebted to Dr. B. for the ample and perspicuous information concerning these islands which he has supplied. It is the more acceptable, as we are not aware that they have been described (except in the statistical account) since the commencement of the last century. We have been surprised to find no reference to Brand; but of Torfæus and Wallace, our author has made a proper use: and in his Appendix he has published some MS. documents, which afforded him valuable assistance. From his almost total silence on the Shetland Islands, which have always been more intimately connected with the Orkneys, than might, on account of their distance, be supposed, we are led to hope that he may have meditated a separate history of that cluster; and we shall be glad to see his labours extended to them. Indeed, we think a history of all the northern British isles, so far as it can be ascertained, a desideratum in English literature. Nothing could better tend to illustrate our early connexions with Scandinavia, the influence of which, both on Britain and Ireland, forms one of our most interesting subjects of historical investigation. Such a work would be a very acceptable counterpart of Mr. Turner's Anglo-Saxon History, which displays a depth and extent of research that are too seldom exhibited, especially by a young author In any future performance of Dr. Barry, we would recommend to him the emulation of so praiseworthy a pattern. By a critical investigation of the Norwegian *Sagas*, and a general attention to the connexion of contemporary history, he might greatly improve in a subsequent impression, the narrative department of his present work; and by doing so, he would probably much increase that interest for its appropriate subject which he has earnestly endeavoured to excite. We heartily wish that the inhabitants of the Orkneys may derive essential and progressive advantages from his patriotic labours.

Art.

Art. III. *Dr. Priestley's Notes on the Books of Scripture, continued from Page* 14.

WE proceed to Dr. Priestley's Comments on the most important of all writings, the records of the evangelists, and the epistolary instructions of the apostles. And, while we readily admit that the annotator has often illustrated an historical fact, or an external circumstance, we are compelled to state, that he appears to us, throughout a great part of his work, to have studiously perverted what was plain, and darkened what was perspicuous.

The Notes on the Gospels are arranged according to Dr. P.'s scheme of a harmony. On this subject, our intelligent readers may recollect that the author's opinions are already before the public, he having long ago stated and defended them, in his Greek and English Harmony, and in his correspondence with the late Primate of Ireland. The hypothesis which he embraced, with regard to the duration of our Lord's ministry, was that which most of the earlier fathers maintained, and which was revived about seventy years ago by Mann; namely, that the public actions of Jesus, from his baptism to his resurrection, occupied little more than the space of one year. Upon this leading principle the sections of the evangelical historians are arranged, in the work before us. To the principle itself, and to the use which Dr. P. has made of it, we should have no invincible objection, did not the Gospel of John present difficulties apparently insurmountable, except by means which no sound rules of criticism will warrant.

Indeed, we cannot but think, that the construction of a complete harmony of the gospels, on a sure basis, is a vain attempt. No one of the evangelists has impressed sufficient marks of time, on all the different parts of his writings: nor can it be certainly proved that any of them intended to confine himself to the strictness of chronological succession in the order of relation. Though it is probable with respect to John, the contrary is demonstrable in the three preceding evangelists. Nor will it be a matter of surprise, if we form a right conception of the nature of that species of composition to which the Gospels belong. It was not the design of the holy evangelists to write *Annals*, such, for example, as Boswell's Life of Johnson; nor a *Diary*, as Edwards's Memoirs of Brainard; nor a professed and regular *History*, as Robertson's History of Charles V. Their writings are a *peculiar* species of biography, deriving its character from the special object which they steadily kept in view. This was to prove the Messiahship of Jesus by three grand arguments—the complishment of the Old Testament prophecies in him—the

miracles which he performed — and the doctrines which he taught. It is evident, on a careful perusal of these inestimable records, that every relation or anecdote which they comprise, is directed to the establishment of one or other of those great points: and it is easy to conceive, that such a design, constantly present and predominant in the writer's mind, would lead to an arrangement considerably different from the mere order of time.

The Memorabilia of Xenophon approaches closely to the kind of composition adopted by the evangelists. That work relates various parts of the conduct and discourses of Socrates, in a method which the author thought most conducive to his purpose—the proof of his persecuted master's innocence; but he has by no means disposed it in a chronological order. Had the writings of Xenophon and Plato been compared, canvassed, and sifted with all that minute attention and keen acumen, not to say unreasonable captiousness, with which the four Gospels have been treated, difficulties exactly of the same kind would have occurred: and were any one to attempt the construction of a *Socratic harmony* out of those writings, he would encounter proportionably as many perplexities as christian harmonists find in their endeavours.

Hence we infer, that the formation of a perfect harmony of the gospels, gratifying as it might be to our curiosity, has not been judged by Divine Wisdom necessary for the great purposes of christian faith and knowledge; nevertheless, such a *synopsis* of these most interesting of all narratives may doubtless be constructed, as will answer every needful purpose of illustration and instruction.

As we have before observed, it is a leading and determined purpose of Dr. P.'s Notes to serve the cause of what is arrogantly termed Unitarianism; and he has certainly kept this purpose in view. To say the least, he is a zealous and resolute advocate. His maxim seems to have been to maintain his cause at all events. Seldom is he at a loss for a gloss, or an evasion, in *aiming* at the accomplishment of his object. If he meets with a passage whose indubitable reading, and whose obvious, plain meaning, are such as every unbiassed man would pronounce favourable to the Deity and Atonement of Christ, the Doctor is ready with ample stores of metaphorical, enigmatical, and idiomatical forms of interpretation; and stubborn must be that text which will not bend under one or other of his modes of treatment. In some cases, a various reading, though none of the best authenticated, is called in to his assistance. Should this aid fail, some learned critic or other is at hand with a *conjectural* alteration. Or, if none of these means appear adviseable, the philosophical commentator has in reserve a kind of logical *alkali*, which

which will at least, *neutralize* a pungent passage; *e. g.* the sage observation, "About the interpretation of it critics differ much." And lastly, in very desperate instances, a method is resorted to, the most simple and compendious imaginable; and that is—to say nothing at all about them!

In the first section of the Notes on the Gospels, occurs the sublime introduction of the evangelist John. Against the orthodox, and, we may add, the only rational interpretation, of this passage, Dr. P. rouses his utmost vigour. The *Logos*, being a term in use among the Gnostics, is adopted by the Evangelist, but, as the Doctor supposes, to signify "nothing more than that *word*, or *power*, of God by which all things were made, and therefore [it] was no distinct or inferior principle, but God himself."

Now, let the sincere enquirer after truth take his New Testament, and read the first sixteen verses of John's Gospel; substituting for the *Logos*, or its corresponding pronoun, Dr. Priestley's synonym, the property, or attribute of divine power.—Will he not feel his understanding really shocked? How will he digest such doctrines as these?—"The power of God was with God," that is, as Dr. P. tells us, "was God's, or what belonged to him." What then?—in the next member of the sentence we find that "the power of God, or that which "was God's or what belonged to him," is God himself; The attribute of power in the Divine Being, which is what belongs to him, is the Divine Being himself!—We proceed. "The attribute of Divine Power came to its own, and its own did not receive it." Here the Doctor seems to have felt some aukwardness in his scheme, and therefore tries to help it by the remark, "At *v.* 11, where the personification is peculiarly strong, it will be proper to substitute the word God, whose power it was, for the power itself." Thus we are supplied with two keys, and if one will not fit, surely the other may. We advance then to *v.* 12. But now we are entangled with a serious dilemma. If we "substitute the word God" we are carried fairly into a concession of the grand point itself, for, *believing in the name of Jesus Christ* is the acknowledged distinction of the christian character. Shall we, then, turn back to our former shift? "As many as received this attribute, to them *it* gave the right of becoming children of God, even to them who believe on its name." With this strange construction, however, Dr. P. is contented to put up, explaining it, as Jewish phraseology, which "only means believing in the person or *thing* whose name it was." Our annotator certainly ought to have offered some proof of his assertion, or to have furnished us with an example of the pretended Jewish phrase of believing *in the name* of a property, a relation, or any *thing* which has no personal subsistance. From this he has, however, prudently abstained. To crown all, we must read, that, "The attribute of Divine Power became flesh [*i. e.* human nature] and

tabernacled among us, full of grace and truth; and we beheld its glory, a glory as of the Only Begotten from the Father." And Dr. P. paraphrases the passage thus; "The Logos, or the divine wisdom and power, appeared in a human form, and dwelt among us."

Who does not see that, if such violent interpretations as these are to be admitted, there is no security in the plainest language; no means of attaining the assurance of truth; no sufficient guard against the wildest vagaries of error?

That the Apostle John, in the composition of his Gospel, had for *one* of his objects the refutation of Gnostic errors, is a well-ascertained fact; and there is, also, good reason to believe that, in order more effectually to explode those errors, he used, in a sound sense, several of the terms which were current among the Gnostic sect. But these circumstances, when properly understood and rationally applied, are *decisively favourable* to the great christian doctrine of the REDEEMER'S PROPER DEITY. For instance, the Gnostics maintained that the Logos was an Æon, or created Spirit, a kind of inferior deity: John affirms, that the Logos was not created, but existed "in the beginning," a known phrase to denote, before all time; and that He was, not a created and inferior being, but truly GOD. The Gnostics maintained that a very different, and a malevolent being had made the material universe: John, on the contrary, teaches that the Divine Logos was the real Creator of all things without exception. The Gnostics considered Life and Light as two other Æons, distinct from the Logos: the Apostle counteracts this error, by asserting that *life* and *light* (or created existence, intellect, moral good, and happiness) were the gifts of the Logos. The Gnostics held the Jehovah of the Old Testament, the God of Israel, to have been a created and wicked being, a malevolent Æon: but John declares that the Logos "came to *his own*," the Jewish nation; consequently, this Divine Person was the God of Israel. The Gnostics imagined that another of the Æons, called Christ, united himself with the man Jesus at his baptism, but left him on the approach of death: against this fiction, John plainly declares that the Logos really became man; "the Word was made flesh."

These examples will give an idea of what we conceive to be the just and rational use to be made of the Gnostic doctrines, in explaining the phraseology of this and other parts of the writings of John. It is, also, very necessary to be observed, that the Apostle had a much more extensive ground for the use of his principal term, than merely to oppose the heresy and correct the terminology of the Gnostics. The frequent mention of the *Memra*, or WORD of GOD in the Chaldee paraphrases on the Old Testament, and the very remarkable language of Philo the Jew,

Jew, concerning the same Divine Person, whom he also denominates the Logos, the only begotten, and the Son of God; these circumstances supplied a very clear reason to the mind of the Evangelist for the use of his distinguishing expressions.

But, while, in order to elucidate the language of the sacred books, we admit the propriety of paying an adequate attention to the opinions, whether true or erroneous, current at the period when they were written; we enter our earnest protest against the custom unhappily prevalent, of considering such interpretations as giving the exclusive, or even the principal, design of the inspired writers. This has been the darling aim of many modern interpreters; and it is not difficult to perceive that their ultimate view is no other than to represent the word of truth and salvation as a collection of obsolete records, furnishing some good moral precepts; but as to *facts* and *doctrines*, intelligible and interesting only to the man of learned leisure and critical curiosity. On the contrary, it was the merciful intention of God, in giving these holy writings to the world, to teach the whole doctrine of Christ to all the sons of men. The cordial reception of this doctrine is enjoined, under denunciation of the most awful penalties, on all to whom the word of this salvation is sent. It is an impious contradiction to this benevolent purpose, and an insult to the Scriptures, to treat them as little more than an obscure refutation of recondite, and, to the bulk of mankind, absolutely uninteresting opinions.

We have extended our remarks on this passage, not merely for the sake of rescuing it from gross misinterpretation, but because it affords a specimen of that evasive manner in which Dr. P. tries to shake off the embarrassments of his theological system. Where the bias of that system could not operate, as in the explication of external circumstances and allusions to history and manners, or in occasional reflections on the character and probable motives of men, we are happy in being able to observe, that Dr. P.'s general information, and his attention to the philosophy of human nature, have given birth to much appropriate elucidation.

We have selected a few extracts, as an impartial specimen, by which our readers may form an opinion of the merits and demerits of Dr. P.'s notes and occasional paragraphs, on the historical books of the New Testament.

Mat. iv. 2. 'It may be further conjectured (and in this case we are unavoidably left very much to our conjectures) that Jesus passing these forty days in a state of peculiar communion with God (in all which time he was without food and probably also without sleep) would imagine himself to be in what is commonly called *heaven*, where God is supposed to reside; as Paul imagined that he was caught up into the third heaven during his vision or trance. On this easy hypothesis we may suppose

that it was to this being in heaven, and with God, that Jesus might allude (when he said that he had *come down from heaven*, and was to *ascend up to where he had been before*, though these phrases do not necessarily imply any thing more than his having received a mission from God.' Vol. iii. p. 48.

This conjecture of Dr. P.'s will be welcome to the infidel. If Jesus, such a one may say, and his chief Apostle were so grievously mistaken, in one capital instance, as to substitute the fantasies of their imagination for real facts; may they not have been equally deluded in other respects? What claims can such persons have on the faith and obedience of the world?

Mat. iv. 'It is probable, that the sacred writers themselves (though there is no inconvenience in supposing that they had adopted the opinion of their neighbours concerning a great and malignant evil being, as they did the doctrine of Dæmons) use the term Satan or Devil, as expressive of the principle of evil in general, and that they had no idea of the real existence of such a being as the Devil is supposed to be. Nothing, indeed, can be more improbable than the existence of such a being as the Devil, who in the vulgar opinion is a kind of rival of the Supreme Being, present in every place at the same time, or in the quickest possible succession, knowing every thing, even the thoughts of men's hearts, which, if any thing, is surely the prerogative of God only, and almost omnipotent.' p. 50.

These volumes frequently present us with the *rational* and *modest* insinuation, that Jesus and the sacred writers were, in many cases, so unfortunate as to stand in great need of having their vulgar errors corrected by the kind illuminations of modern Unitarians! But we wave this; and only remonstrate against the latter part of the preceding paragraph. How could Dr. P. deem it consistent with ingenuousness, to represent the gross conceptions of the ignorant and careless among nominal christians, whose notions of the Deity himself are equally crude and false, as coincident with the views of well-informed orthodox christians on the existence of wicked spirits? To the real existence and assiduous malignity of those beings, the scriptures contain frequent and solemn reference: but we abhor the ascription to them of such powers as Dr. P. here represents; and, whatever be their ability and address, we consider them as creatures of mere impotence and folly, when compared with the infinite Jehovah.

John viii 56. 'It is not easy to say what this refers to. All that Abraham saw, or desired to see, *i. e.* in vision, and as future, was the prosperity of his descendants in some distant period. And if the conversion of the Jews to christianity be any way connected with this future happy state of the Jewish nation, it may be called *the day of the Messiah.*' p. 329.

John xiv. 1. 'Perhaps, with a learned friend of mine, we may understand the *mansions in his father's house*, of which Jesus here speaks,

to

to signify not places of rest and happiness in heaven, but *stations of trust, and usefulness upon earth*, such as he was then about to quit; such a place in the house or family of God as Moses is said, Heb. iii. 15. to have been *faithful* in.' p. 448.

We are glad to relieve our minds from the view of such daring and unfounded assertions, by transcribing the following excellent observations on the Resurrection of Jesus.

The resurrection of Jesus is certainly the most important fact in the gospel history: and in proportion to its importance, the credibility of it is perhaps, when well considered, the greatest possible. I even think that it would not be difficult to shew, that no person has as yet suggested any new circumstance that would have made it so credible as it now is, at this distance of time. We may easily imagine that Jesus might have appeared so as to have made a greater impression upon the Jews, or the people of that generation in general; but it would, in consequence of that very circumstance, have appeared less credible to us at this time. For had the body of the Jewish nation been then convinced of it, and consequently have embraced christianity, it would have been considered now and hereafter, as a contrivance of the Jewish rulers; and had the Roman governor, and the Romans in general, been converted at that time, it would have borne a still more suspicious aspect at present. It was, on this account, therefore, far better that Jesus should satisfy a sufficient number of credible witnesses only, who were themselves indisposed to admit the fact; and this was the case even with the apostles themselves.

'As to the supposition of the disciples of Jesus carrying away his body, their consternation was so great that nothing of the kind could have occurred to them. If their minds had been at liberty for any such scheme, and if they could have carried it into execution, it could not have answered their purpose of making the people believe that he was risen from the dead. For the mere removal of the body would have been no proof of that; and how could they expect to succeed even in *this*. For what could they have done against the guard of Roman soldiers?

'In this, however, we may see the wisdom of that part of the plan of divine providence, which ordered that Jesus should continue in the sepulchre no longer than until the third day. Had this interval been much longer, it might have been said that the disciples might have recovered from their consternation; and that the watch becoming more remiss, they might have found an opportunity of executing their purpose.

'I have observed the extreme improbability of Jesus continuing alive during the time of the preparation for his sepulchre, and his continuing swathed with spices according to the Jewish custom, while he was in the sepulchre. Had he been found alive, he must have been in a very languishing state; and yet he appeared with all the marks of perfect health several times in the course of the same day, which was the third from his death; first to Mary, then to Peter (of the particulars of which we are not informed) and now, we shall see, to two disciples going to Emmaus; and afterwards to all the disciples." Vol. iii. pp. 529, 530.

(To be continued.)

Art.

Art. IV. *A Treatise on the Constructing and Copying (of) all Kinds of Geographical Maps*, &c. By Thomas Dix, Master of North Walsham Academy. 8vo. pp. 36. price 3s. Scatchard and Letterman, and Greenhill.

"IT must be obvious to every one," says the author, "that the drawing of geographical Maps will imprint on the mind a more permanent idea of the relative situations and extent of the different kingdoms, seas, rivers, &c. &c. of the world, than any other method." Hence, in schools where geography is taught, we believe that the practice of copying maps is pretty generally adopted: but there is room to apprehend, that the modes in which it is performed, are usually very inadequate to the advancement of scientific information. Boys may copy maps, as they do landscapes, by the eye; or may trace them through a glass, as Mr. D. informs us they do at Eton College; without forming any conception of the use of meridian lines, or parallels of latitude, the accurate knowledge of which can alone give any just idea of the position of places on the globe. We are, therefore, very glad to see a treatise on this subject, adapted to the use of schools. "My chief aim," Mr. D. observes, "is, to divest the subject of projection, of its formidable mathematical appearance, and to render it, and the minutiæ of mapping in general, more comprehensible and more pleasing to young students, by removing the difficulties which have hitherto attended them." He has, accordingly, furnished clear descriptions of the principal methods of projecting maps of the world, hemispheres, and smaller portions of the globe, illustrated them by very neat and accurate diagrams, inserted tables of all the requisite calculations, explained instruments that facilitate the projection of the sphere, and descended to minute directions for the execution and completion of maps.

We heartily wish that this treatise may be introduced into every seminary where geography is taught, and into every family where that science forms a part of private tuition. Hoping that it will obtain an extensive circulation, we subjoin remarks on some passages, which may be improved by revision in future impressions, but require, at present, a degree of explanation or correction. We premise, that they are not of such a nature as to invalidate Mr. D.'s laudable exertions.

Some initiation into mathematical knowledge, is indispensable to an acquaintance with the globes; and still more, (though this perhaps is little suspected) to a proper use of maps, which is of much more general importance. Mr. D. has evidently, according to his professed design, endeavoured to simplify the subject; but in some instances he has not accomplished this purpose. Persons who have only a superficial knowledge

ledge of mathematics, will certainly not understand some terms which he has used without defining them. He has sacrificed too much to conciseness.

That his Treatise does not comprehend *all* kinds of geographical maps, is by no means censurable, otherwise than as it disagrees with the title-page. It is divided into four parts; the first of which relates to the projection of the entire globe, and its hemispheres; the second to that of smaller portions of the globe; the third to instruments useful in projecting the sphere; the last to the drawing and mounting of maps.

We doubt whether this arrangement might not be more simplified by incorporating the first two divisions. Mercator's projection is just the same for the whole, or for any part of the world: and any portion of the globes, however small, that extends to both sides of the equator, should be delineated in a manner that would suit an entire hemisphere. Hence Mr. D.'s arrangement has rendered his work in some instances tautologous, in others defective.

Beside Mercator's, the only projections of the sphere which our author describes, are the Globular and the Stereographic. To the latter method, we think, he is far from doing justice, when he says, that "the only advantage it has to boast of, is, that the parallels of latitude, and the meridians, intersect each other at right angles;" and that "the globular is equal to it in point of facility, and much superior in point of correctness." p. 6. The stereographic boasts of other advantages, which no different mode of projecting the sphere can claim. 1. It is a real perspective view of the globe, allowing only for the transposition of east and west. 2. It gives very nearly the genuine forms of each distinct country, the latitudes and longitudes being everywhere reciprocally proportionate. In the globular projection, on the contrary, it is only near the central meridian that countries preserve their proper figures: toward the circumference, they are stretched from north to south, to one-half more than their extent, in proportion to their longitude. We cannot therefore agree with the author, as to the comparative *correctness* of these two methods: and as to *facility*, we think that the stereographic has some advantage; the radii of its latitudinal circles, being much shorter than those of the globular projection, and consequently admitting of a larger scale for projection. In order, however, at once to avoid so great a disproportion in the size of countries as in the stereographic, and so much distortion of their formas in the globular, we would recommend to geographers a *composite* method of projection, constituting a medium between these extremes. This may easily be executed, by dividing the samesemidiameter of a planisphere according to both the stereognphic and the globular projections; and drawing the meridians, and divisions of latitude,

latitude, through points at equal distances between those of the other two methods. That which we propose, will of course partake of the advantages and disadvantages of both the preceding: but it will, on the whole, produce a less distorted figure of the globe than either of them; and therefore we presume, may claim the preference.

Of six methods for projecting maps of particular countries, which are enumerated by Mr. D., the last two are merely partial applications of the general projections above-mentioned: and the first and fourth, which represent the divisions of latitudes, by straight lines, seem to us unworthy of notice. The *second* is the most accurate, and is easily practicable: we shall therefore quote his illustration of it, omitting his letters of reference.

'*To project a Map of Europe by this Method.* Draw a base line, in the middle of which erect a perpendicular. Assume a distance for 10°. of latitude. Europe extends from 36°. to 72°. N. lat. From (the bottom of the perpendicular) set off six of the assumed distances to the top, which will be the N. pole. Number the distances 40, 50, 60, &c. From the (uppermost) point (thus marked) describe arcs passing through the (other) points of division on the (perpendicular) which will be parallels of latitude. Divide the space assumed for 10°. of lat. into 60 parts, (as elsewhere directed) Look into the table for the number of miles answering to 30°. which is 51, 96, say 52, which take from the scale. Set this distance off on the arc, at 30°., from the centre line both ways. Do the same for 40°. 50°. 60°., &c. Through the corresponding divisions on all the arcs, draw *curve* lines; which will represent the meridians. Number the degrees of lat. and long. which will complete the diagram.'

The words included in parentheses are substituted for Mr. D.'s references to his plates, which, if consulted, will obviate any difficulty that our readers may find in the quotation, except that of drawing *curve* lines. We presume that the author means *straight* lines, forming together the appearance of a curve. His mode of expression here affords an instance of that kind to which we alluded above, in our third paragraph.

His *third* method, is "when the parallels of lat. are curve lines as in the last method," that is, segments of concentric circles; "and the meridians right ones, as in the first." Of this method, Mr. D. has supplied no farther illustration: but as it is that which is now most commonly used, a few remarks on it may be acceptable. It is the same that we have formerly mentioned, as the *conical* projection.

This method, as applied to the plane of the meridian, was communicated to the Royal Society in 1758, by Mr. Murdoch: but it differs only in the extent of the latitudes, from what our author terms "the globular projection on the plane of the Equator," which was used by Mercator, more than two centuries since. It is inferior in accuracy to the preceding method, proportionally

to

to the distance of latitude included in the map: but as, for convenience, it is very often adopted, we add, that, when the scale is so large as to render it difficult to sweep the concentric circles, the following mode may be substituted. From one of the higher, and one of the lower divisions of latitude on the central meridian line, raise perpendiculars half the length of a division of longitude in each of those parallels: join the two extremes by a right line; from which, at the points where it meets them, and at angles equal to those which it forms with the perpendiculars to the central line, draw lines equal to a whole division of longitude at each parallel: join the extremities of these; and proceed in the same manner, on each side of the central line, to the extent of the map. At each intervening division of latitude, draw lines parallel to these. The chords which are thus formed, will be hardly distinguishable from the segments of circles which they would subtend; and are sufficiently accurate for every geographical purpose.

In the stereographic projection, the radii for some of the latitudinal circles are nearly thrice the length of the diameter of the sphere; and in the globular method, about four times the same length. Consequently, a principal difficulty in constructing maps on these projections, is that of procuring compasses large enough to strike the segments that are wanted. Mr. D. in the *third* part of his treatise, proposes to substitute two instruments for this purpose; which he calls "the projecting peel and bevil." "They may be made," he observes, by any clever workman, if rightly explained to *them* (him). But those who wish it, may have them from the author, at 1l. each, or at 2l. each, if superior workmanship is bestowed on them." He has furnished descriptions and wooden engravings of these instruments, by which his readers may judge of the expediency of procuring them. For maps on a large scale, if not very comprehensive, it may suffice, proportionally to enlarge the respective distances from any well-constructed planisphere, and to bound them by right lines: but it is only when the map extends to *both* sides of the equator, that a hemispherical projection can be recommended; and we think the stereographic method the most eligible to be used on such occasions.

Of the directions which Mr. D. has given for drawing maps, &c. it is enough to remark, that they are sufficiently clear and particular. It is, however, with a little surprise, that we find a compound colour substituted for the usual wash of verdigris, to distinguish water from land.

On the whole, we strongly recommend the use of this small treatise, to every student, and every teacher, of the science of geography. We conclude our remarks, which, from our opinion of the utility of the subject, have been extended beyond

beyond our usual limits) by suggesting the advantage which pupils may derive from copying maps in different methods of projection from the originals; for instance, transposing new discoveries, from Mercator's, to the stereographical projection. This would impress their minds with precise ideas of the different constructions of maps, and of the real forms of countries; while the drawings thus made on a large scale, might hereafter be rendered more complete, by the insertion of additional discoveries, whenever these were communicated to the public.

Art. VI. *Hints towards forming the Character of a Young Princess.* *concluded from Page* 21.

"TOWARD the close of the work," say the Monthly Reviewers, "when treating more immediately on the subject of religion, amid much which we admire, and which we would strongly recommend, we observe some remarks thrown out, which too clearly betray the peculiar notions of the writer." What these peculiar notions are, may be collected from what is soon after added:

"We must be allowed to observe, and we wish to do it without offence, that it is because she has not avowed her rigid religious tenets, and pressed them on her royal pupil, that we have commended her work upon the whole. We should indeed deeply lament, to see the probable future Sovereign of these realms become the victim of religious enthusiasm, and countenancing principles, already perhaps too widely disseminated, and too powerfully supported." Vol. 47. p. 187.

Now, for *our* part, we have perused with particular attention, those portions of Mrs. More's work which treat more immediately on the subject of Religion; and we cordially declare, that we deem every sentiment which she expresses, to be truly rational, as well as truly pious. We are well aware, that the Religion which Mrs. M. inculcates, is essentially different both from that of ancient Pharisees and that of modern philosophers; and to those who are resolved to rest satisfied, either with the dry punctualities of the former, or the baseless morals of the latter, it is most natural, that piety, when described as an inward and spiritual principle, pervading the whole soul, and influencing every part of the conduct, inward as well as outward, should appear *rigid* and *enthusiastic*.

That religion should *occasionally* occupy our thoughts, and that a suitable portion of our time should be allotted to its more immediate duties, would, no doubt, be readily allowed: but the extending it through the whole of life, as if it were to be ever restraining us, and ever keeping us on the stretch, carries with it, in the view of Mrs. M.'s censurers, a gloom, and a severity, which

which they deem utterly inconsistent with the businesses or the pleasures of life. To such an universal Empire of Religion, they seem ready to object, pretty much in the language of the Epicurean in Cicero, *Itaque imposuistis in cervicibus nostris sempiternum dominum! Quis enim non timeat omnia providentem, et animadvertentem, et omnia ad se pertinere putantem, curiosam et plenam negotii religionem?* * And on their own principles, they would be right: for if religion were that uncongenial, coercive yoke, which they appear to consider it, their wish, not to be continually under its pressure, would be the voice of reason and nature.

But, says Mrs. M, "When the mind is not only *conscientiously* but *affectionately* religious; when it not only fears God as the Almighty Sovereign, but loves and confides in him as the all gracious Father: not only inferred to be such, from the beauty and benignity apparent in the works of nature; but rationally understood to be such, from the discoveries of divine grace in the word of God; and let us add, no less rationally felt to be such, from the transforming influence of that word on the heart; then, acts of devotion are no longer a penance, but a resource, and a refreshment; insomuch that the Voluptuary would as soon relinquish those gratifications for which he lives, as the devout Christian would give up his daily intercourse with his Maker. But it is not in stated acts merely, that such devotion lives; it is an habitual sentiment which diffuses itself through the whole of life, purifying, exalting, and tranquillizing every part of it; smoothing the most rugged paths, making the yoke of duty easy, and the burden of care light: it is as a perennial spring in the very centre of the heart, to which the wearied spirit betakes itself for refreshment and repose." Vol. ii. p. 399.

Such is the religion which Mrs. M. recommends. Can any rational being account this *rigid?* or will any sincere Christian pronounce it *enthusiastic?* What, but this, is the piety of the New Testament? What, short of this, would realize the delightful image presented to us by *Him*, who best understood the blessing which he himself came on earth to bestow? "He," saith our Saviour, "who drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." If genuine Christains "receive *the Spirit of Adoption*, whereby they cry Abba Father"—if "*the Peace of God which passeth all understanding*, keeps their hearts and minds"—if "whatsoever is born of God *overcometh the world*"—and if "he that is in Christ, is *a new Creature*, old things being passed away

* "So, you impose on us a perpetual governor! For *who* would not be afraid of an inquisitive and officious religion, that regulates and judges every thing, and regards every thing as its own concern?"

away

and all things become new"—*if* these be the scriptural statements of our divine religion, shall the writer who does no more than assert them, be pointed at as a *dangerous* instructor? Or, shall it be seriously *lamented*, that *such* principles are widely disseminated, or powerfully supported?

But let not the candid inquirer after truth, be either puzzled, or surprised, at such estimates of vital Christianity being made, by those whose very language proves that they are ignorant of its influences. Let him rather attend to what has been said respecting the utter incompetence of such witnesses, by men whose soundness of judgement has never yet been questioned; and whose perfect agreement with Mrs. M. in those very points which some are pleased to call her "peculiar notions," if it does not produce *conviction*, ought at least to teach *modesty*.

"The gospel" says Dr. CUDWORTH, (the well known author of the Intellectual System)" is not merely a letter without us, but a *quickening spirit* within us. Cold theorems and maxims, dry and jejune disputes, lean syllogistical reasonings, could never yet of themselves beget the least glimpse of saving knowledge in any heart. All this, is but the groping of the poor dark spirit of man after truth, to find it out by his own endeavours, and feel it with his own cold and benumbed hands. Words and syllables, which are but dead things, cannot possibly convey the living notions of heavenly truths to us. The secret mysteries of a divine life, of a new nature, of Christ formed in our hearts—they cannot be written or spoken; language and expressions cannot reach them; neither can they be ever truly understood, except the soul itself be kindled from within, and awakened into the life of them. A painter that would draw a rose, though he may flourish some likeness of its figure and colour, yet he can never paint the scent and fragrancy.—All the skill of cunning artizans and mechanicks, cannot put a principle of life into a statue of their own making. Neither are we able to enclose in words and letters, the life, soul, and essence of any spiritual truths, and as it were to incorporate it in them." Serm. on 1 John ii. 3. 4.

"It hath" says the admirable author of the *Select Discourses*, * "been long since well observed, that every art and science hath some certain principles, upon which the whole frame and body of it must depend; and he that will fully acquaint himself with the mysteries thereof, must come furnished with some *præcognita* or Προλήψεις (that I may speak in the language of the Stoics.) Were I, indeed, to define divinity, I should rather call it a *Divine Life* than a *Divine Science*; being something rather to be understood by a *spiritual sensation*, than by any verbal description; as all things of sense and life, are best known by sentient and vital faculties.——To seek our divinity merely in books and writings, is to seek the living among the dead. We do but in vain

* Mr. John Smith, Fellow of Queen's College, Cambridge, who died 1652.

seek

seek God many times in these, where his truth is too often not so much enshrined, as entombed. No; *intra te quære Deum*, seek for God within thine own soul; he is best discerned νοερᾷ επαφῇ as *Plotinus* phraseth it, by an *intellectual touch* of him; we must *see with our eyes, and hear with our ears, and our hands must handle the word of Life*, that I may express myself in St. John's words. Εστι δε Ψυχης αισθησις τις; the soul itself hath its sense, as well as the body; and therefore David, when he would teach us how to know what the divine goodness is, calls not for *speculation* but *sensation*, "Taste and see how good the Lord is."—The priests of Mercury, as Plutarch tells us, in the eating of their holy things, were wont to cry out, γλυκυ ἡ αληθια, *sweet is truth*; but how sweet and delicious is *that* truth, which holy and heaven-born souls feed upon, in their mysterious converse with the Deity, who can tell but they that taste it?" Select Discourses.—Prefatory Discourse.

We shall add one more, from the numberless authorities that might be adduced on the present subject. The name of Bishop TAYLOR cannot be unknown to any reader, we will not merely say of the *Theology*, but of the *Classics* of our language. As a scholar, a philosopher, and a man of genius, he has been placed, universally, in the very highest rank; and we conceive that no divine, of his day, has been less suspected of any leaning toward enthusiasm; yet he tells us (in his Sermon on *the Spirit of Grace*) that even had we been outwardly taught all the mysteries of the Gospel,

"We could not, by any human power, have understood them; unless the Spirit of God had given us a new light, and created in us a new capacity, and made us to be a new creature of another definition. *Animalis homo* Ψυχικος, (that as St. Jude expounds the word πνευμα μη εχων), the *animal* or the *natural man* (the man *that hath not the spirit*) *cannot discern the things of God, for they are spiritually discerned*, that is, not to be understood, but by the light proceeding from the Sun of Righteousness."

"He," adds the Bishop, "that shall discourse Euclid's Elements to swine, or preach to rocks, will as much prevail upon his assembly, as St. Peter and St. Paul could do upon *uncircumcised hearts and ears*, upon the indisposed Greeks and prejudicate Jews. An ox will relish the tender flesh of kids, with as much gust and appetite, as an unspiritual and unsanctified man will do the discourses of angels, or of an Apostle, if he should come to preach the secrets of the gospel. And we find it true by a sad experience, as Anacharsis said of the Greeks, that they used money for nothing but to cast accounts withal, so our hearers make use of sermons, and discourses evangelical, but to fill up void spaces of our time, with, or without, tediousness. The reason of this, is a sad condemnation to such persons; they have not yet entertained the Spirit of God; they are in darkness; they were washed in water, but never baptized with the Spirit; *for these things are spiritually discerned.* They would think the preacher rude, if he should say, they

are not christians, not within the covenant of the Gospel; but it is certain that *the spirit of manifestation* is not yet upon them; and that is the first effect of the Spirit, whereby we can be called the sons of God, or relatives of Christ. If we do not apprehend, and greedily suck in the precepts of this holy discipline, as aptly as merchants discouse of gain, or farmers of fair harvests, we have nothing but the name of christians, and are no more such really, than mandrakes are men, or spunges are living creatures."

We trust that we shall be excused for being thus copious in quotation, where, in our deepest judgement and most solemn conviction, not the theological theory of any person or party is at stake, but Christianity itself; he *power* of godliness, as contradistinguished from its mere *form*. For, be it well observed that the point at issue between Mrs. M. and her opponents, is, not whether one system of doctrines be preferable to another; but it is simply (what has been already referred to, as the leading question of the day) whether Christianity only holds out to us an authenticated rule of living, or whether it also communicates to us an actual *principle of life*; whether it merely reveals a set of important truths for us *to act upon*, or implies, in addition to these, certain powerful attractions, *which act upon us*; and which, when we are fully brought within their influence, give an ease, and a certainty to the moral movements of our minds, analogous to what takes place in works of manual labour, through the application of the mechanic powers. It is this efficacious Christianity, and this only, for which Mrs. M. is an advocate. Let her candid censurers pronounce in what respect she carries it farther than Cudworth, Smith, and Taylor have done; and whether, indeed, any of them has used such strong expressions as we find, on this very subject, in the last six verses of the third chapter of St. Paul's Epistle to the Ephesians. We recommend to those who condemn Mrs. M. impartially to weigh this passage; and then to ask their own reason, whether their charge of enthusiasm can attach to Mrs. M. without involving the Apostle?

An apprehension is expressed, respecting the consequences which might ensue, were the royal pupil actually possessed of Mrs. M.'s religious principles. To the zealous maintainers of these principles, already adduced, we beg leave to add Sir *Matthew Hale*, and the Hon. *Robert Boyle*. We might challenge any or all of Mrs. M.'s opponents, to point out a single shade of difference between her sentiments and those of the two illustrious men just named; yet, will it be said, that the one was a less able judge, or the other a less enlightened philosopher, because, while they lived on earth, they had "*their conversation in heaven.*"

*ven.**" But we may mention an instance still more in point. Was the second MARY a less efficient, or a less revered Sovereign, because she was able, on her death bed, to thank God, "that she had always carried this in her mind, that nothing was to be left to the last hour; and that, then, she had nothing to do, but to look up to God, and submit to his will."—Nay, adds Burnet, "she rather appeared to desire death, than to fear it:" which living temper, and dying frame, we dare assert to be the sum and substance of both the *rigidness* and the *enthusiasm* of Mrs. M. and beyond such attainments, her warmest wishes respecting the royal pupil, we are confident, have not aspired.

With respect to defects in Mrs. M's. work, we would observe, that, in several instances, passages have met our eye, which gave the idea of that kind of incorrectness, which haste might occasion even in the most accomplished writer. We need not be more particular:—Mrs. M's. own judgment will sufficiently point out to her, *where* correction will be beneficial.

We have also, in a few cases, thought, that positions are hazarded, which, on mature consideration, might probably have been spared. How, for instance, is it certain, that the self-discipline practised by Charles V. in his retreat, was *useless*; or why is it to be assumed, that he was surrounded only with *ignorant* and *bigotted* monks? No one knows better than Mrs. M. that even in the Church of Rome, God has never left himself without witnesses: and what should have hindered the Royal Ascetic from reaping that very kind of profit, which Mrs. M. seems to think in his case unattainable, from the study of such writers as Bernard and Kempis? Besides, if his dying sentiments were favourable to the reformed faith, would it not seem to follow, that the occupations of his retirement were more sub-

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* It is astonishing to observe, how much higher views of a virtuous state of mind, we meet with in heathen philosophers, than in the sentiments of some modern Christians. When Seneca is describing a good man (that is, when he is drawing the character for which all enlightened Heathens were, at least theoretically, on the stretch, but which the spiritual Christian alone realizes) after telling us, that a mind thus excellent, moderate, rising above all lesser matters, smiling at all those things which men in general hope for or fear, cannot be raised to "this pitch by any other than a celestial potency," he adds these remarkable words, "and therefore, as to the *greater part* of him he is *there*, from whence he has descended. As the sunbeams, indeed, are in contact with the earth, but yet are still there from whence they are diffused, so the great and holy soul, which is sent down to us that we might have some nearer view of what is divine, converses indeed with us, but still clings to its origin. On that it hangs; thither it looks and aims; but, as some higher nature, interests itself for our happiness." Sen. Epist. XLI.

stantially useful, than Mrs. M's. preceding observations appear to admit?

We have our doubts, whether the censure on Henry V. for his severity to the celebrated Lord Cobham, may not be too strongly expressed. We own that we should hesitate, before we applied the epithet of *illustrious* to the latter, or that of *unfeeling persecutor* to the former personage. That Lord C. possessed the qualities of a hero, we shall not dispute; and that he was devoted to what he conceived to be religious truth, cannot be questioned: but that he did honour to his cause, by the meekness of his spirit, or the gentleness of his demeanour, is by no means so clear; nor, of course, is it certain, that deficiencies in these respects might not have had their share in alienating the affections of a monarch, who, till then, had entertained for him a very particular regard. If we remember right, Lord C. offered to maintain his principles, by single combat with any who should accuse him: and we believe it also to be stated, that he defended himself, as long as he was able, against those who were sent to apprehend him. We are ready to make every allowance for the times in which he lived: but surely, it is not from such questionable confessors, that Religion derives its glory.

We shall add only one more observation. Mrs. M. in mentioning *The Arabian Tales*, has remarked, that we learn from them, "what was the specific religion of the people" whom they describe; "how much they made religion enter into the ordinary concerns of life; and how observant, characters professing religion were, of its peculiarities and its worship." This, Mrs. M. thinks, is a *merit*, which might justly be wished for, "in some of the novels of a country nearer home." With the sentiments of the author in these remarks, we sincerely accord. But we beg leave to ask, whether the prominent appearance, which the Mahometan religion makes in the compositions referred to, may not be the necessary consequence of its low, ceremonial character? A religion of this kind, necessarily shews itself in common life; because it prescribes rules for so many common actions:—and there is nothing in vice, however gross, to keep such a religion at a distance; as ceremonial observances have, at all times, been intermingled with the most immoral conduct. We do not, therefore, literally concur in Mrs. M's. wish, respecting the *novels* of our country. It is indeed our earnest desire, to see the Spirit of our Divine Religion transposed into every species of useful writing; and we lament sincerely, that this has very rarely taken place: yet, still, we feel satisfaction in the thought, that our religion is such as must be introduced *in the spirit of it*, or not at all. This is our glory as Christians;

and

and it is still more especially so, as Protestants. A novel, describing the actions of Roman Catholics, might have references to religion, where an English novel could have none;—because the religion of Rome has in it so much of ceremonial observance, and of course, so much that admits of being intermingled with a life of profligacy. Genuine Christianity, on the contrary, can never be made to blend either with vice or folly: so long, therefore, as either of these evils prevails in any description of human manners, that very prevalence implies, by a happy necessity of nature, a corresponding absence of our pure and undefiled religion.

We take leave of Mrs. M.'s work with sincere wishes, that, even before it shall please God to remove her to a state of final reward, she may have the happiness of seeing, not only a distinguished individual, but a whole nation, the better, for her wise and pious labours.

Art. VI. *Original Anecdotes of Frederic the Second, King of Prussia*, and of his Family, his Court, his Ministers, his Academies, and his Literary Friends; collected during a familiar intercourse of Twenty Years with that Prince. Translated from the French of Dieudonné Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin. 2 vols. 8vo. pp. above 1000. London. Johnson. price 16s. 1805.

ALTHOUGH the character of Frederic the Second was not, in our opinion, such as to entitle him to the epithet of "Great," yet we have always done him the justice to distinguish him as a genius of no common rank, and a monarch of no ordinary description. In the work before us, we have the observations of a man of understanding, who, while sufficiently favourable to his patron, professes to record events as they occurred, without restraint or partiality. M. T. even affirms, that he often suppressed, by his respectful silence, the sarcastic sallies of the king on religious subjects; and that *he* never was required to deny that faith, which very few who were intimate with the Royal Infidel could steadfastly maintain. He also presumes, that by his prudent firmness he preserved the king's good opinion, which others who were abundantly more compliant lost, by the very means which they employed to secure it. We believe this is no uncommon event: the dignified reserve of a man of integrity, holds in check many a reprobate; and is ultimately more beneficial to himself, as well as more favourable to his principles, than the temporizing acquiescence of a servile parasite, whose flattery may please for the moment, but, on reflection, must excite disgust.

Mr. T. does not mean to present us with History of the prince whose character he depicts: but he fers a variety

of anecdotes which are extremely amusing, and interesting. Having been at times, in the habit of *daily* conversing with the king, and being always sent for, when his majesty came to Berlin, he had opportunities of knowing some things, personally, and of acquiring information concerning others, from the very best sources. He divides his work into parts and chapters, wherein he describes Frederic in his ordinary conversation, in his literary studies, in his youth, in his domestic life, in his old age and death :—the family of Prussia, the court, the travellers, and the ambassadors. He then adverts to the government, civil, and military, of this sovereign; to his finances; his generals; his academy, schools, and friends, literary and philosophical. Though we cannot say, that every thing comprised in these volumes is new to us; yet we find many things viewed more closely than travellers in general have had opportunities of doing. There is also an air of good sense and integrity accompanying the whole, which inclines us to think favourably of Frederic's judgment in selecting M. T. as a familiar companion of his leisure hours. Our author resided twenty years at Berlin; was received into the best company there, and was, in fact, regarded as a naturalized Prussian. He afterwards returned to France, his native country, where he published those *Recollections* which compose the substance of the present work.

We shall not more particularly analyse these volumes: but, as some of the anecdotes afford instruction as well as amusement, we shall offer a selection of them to our readers.

M. T. admits that the king was of a suspicious temper; which he sometimes indulged to an unreasonable degree. In his own family, he suspected his brothers, and punished them as if they had been guilty of faults; when, in fact, they ought to have been commended. He was jealous of his officers, because he knew he had corrupted the officers of rival powers: and he was perpetually mistrustful of the intentions of other sovereigns; the principles of which mistrust rankled in his own bosom. Although his vigilance was extreme; yet he was more than once deceived. He carried his contempt of personal liberty so far, as to enlist by force, as common soldiers, strangers passing through his dominions, though not military men; and they who were once enlisted, had no other way to escape than by counterfeiting death or deadly diseases. During war he used the talents of those who offered their services; and rewarded them at the return of peace by expulsion; *because they were not noble*. Yet Frederic had friends, who admired his talents: he was jocose, frank and affable: he was intentionally just, and often actually so, long after the parties to whom justice was due, had relinquished the expectation of it. He had also more sympathy in his composition, than the world attributed to him;

and

and he was free, in M. T.'s opinion, from those enormities which have been laid to his charge. He certainly left his country in a state, very different from that in which he found it. He augmented and consolidated the Prussian power, as well in its interior management, as in its exterior relations; to a degree which it has seldom fallen to the lot of any one sovereign to accomplish.

'Frederic,' says M. T. 'divided his books into two classes, for study or for amusement. The second class, which was infinitely the most numerous, he read only once: the first was considerably less extensive, and was composed of books (*which*) he wished to study and have recourse to from time to time during his life; these he took down one after the other, in the order in which they stood, except when he wanted to verify, cite, or imitate, some passage. He had five libraries, all exactly alike, and containing the same books, ranged in the same order; one at Potsdam, a second at Sans Souci, a third at Berlin, a fourth at Charlottenburg, and a fifth at Breslaw. On removing to either of these places, he had only to make a note of the part of his subject at which he left off, to pursue it without interruption on his arrival.'....'Frederic knew very little of Latin, and not a word of Greek.' Vol. i. p. 80.

'The king set the example to his subjects, by planting a prodigious number of the choicest wall-fruit trees, all exposed to a south aspect, in his gardens at Sans Souci. This kind of luxury proved extremely useful to the country, since it was the means of introducing, both at Potsdam and Berlin, and in the adjacent country, a cultivation both pleasing and salutary in its nature, and which was previously unknown in those climates, the principal productions of which were *turnips, cabbages, and potatoes*.' Vol. i. p. 137.

'It is related of William the Second, the nephew of Frederic, when prince, that he had his horse killed under him by a cannon shot, as he was galloping after his uncle. The king happening to turn his head, saw the prince and his horse fall into a sort of ditch, and exclaimed, still galloping, "Ah, the Prince of Prussia is killed! somebody take off the bridle and saddle of his horse."' Vol. i. p. 210.

Nevertheless the king was not void of feeling on all occasions: his sympathy with his dying friend Jordan, does him honour; as does also his subsequent regard to the interests of Jordan's family. The following anecdote is equally to his praise.

'Frederic composed an eulogium on Prince Henry, second brother to the hereditary prince: it was to be read in a public sitting of the Academy, and he desired M. Thiebault to be the reader of it. The king designing to interest and instruct M. T. proposed to read it over to him: but——when he had got to the second or third page, his voice faultered, and his eyes filled with tears; he could not proceed without stopping, and he often had recourse to his handkerchief. But in vain he wiped his eyes, and coughed or spit; all his endeavours did not carry him to the end of the fourth page, before his eyes, gushing with tears, could no longer see, and his voice, suffocated and extinct, could no longer pronounce a word: at length, yielding to the sobs he found it impossible to

repress, he held out the manuscript to me without being able to utter a syllable.' Vol, 1. p. 47.

The intimacy between the King of Prussia and Voltaire, may be thought to have had no inconsiderable influence on later events, of the most calamitous kind to Europe. It began in raptures, but ended in acrimony:—the friendship of infidels! In Vol. ii. p. 448, we have a collision between the *saving* plan of Voltaire, and the *frugal* system of Frederic. The Philosopher stipulated that he should receive in compensation for his company at Berlin,

'The chamberlain's key, and the cross of the order of merit; the ordinary appointments of a minister of state, about 20,000 livers *per ann.* apartments in the palace, a seat at the reyal table, wood for fuel, two candles per day, and so many pounds of sugur, coffee, tea, and chocolate, per month. M. de Voltaire had soon occasion to be dissatisfied with the commodities thus furnished him; the articles were extremely bad of their kind.'—He complained to the king; yet the evil continued: and he complained a second time, to no effect; the king affected to treat the matter jocosely, thought such trifles beneath a philosopher, and directed the discourse to other subjects.' . . . . . 'From this time the practice of Voltaire was to sell the candles allowed him in parcels of twelve pounds each, just as he received them; and, as a supply for himself, he every evening made a point of leaving the king's apartment on some pretext, when he never failed to take one of the candles from the table, which he as constantly left in his own apartment, and which, had the question been brought forward, might be truly denominated *his sugar and his coffee.*'

Mr. T. considers this as the first cause of umbrage between these consociates: but, unless the king's mind had conceived some ideas which abated his admiration of his guest, it is hardly credible that the royal purveyors would have ventured to treat with disrespect "the man whom the king delighted to honour."

'It appears that Voltaire and Frederic separated without reluctance: the former sent off part of his effects; and, when ready to set out, he went to Potzdam, to take leave of the king. The latter was at the parade, when he was informed, "Sire, here is M. de Voltaire, who is come to receive the orders of your Majesty." The king, turning towards him, said, "Well, M. de Voltaire, you are then determined to leave us." "Sire, some necessary affairs, and above all my health, compel me to this measure."—"I wish you, Sir, a pleasant journey." This was all the *regrets* of these philosophical intimates.

Voltaire had habitually kept in his possession, a large quarto volume, in MS. containing the king's poetical productions: which he *forgot to return*, when he quitted Berlin; and the king, to recover it, was under the necessity of sending an order to his Chargè d'Affaires, at Frankfort, directing him to cause

Voltaire

Voltaire to be taken into custody, till he should restore this book; at the same time he was deprived of the cross of merit, the chamberlain's key, and the w rrant of his pension." After this, *friendship* was out of the question, between these great personages; notwithstanding, a sense of propriety induced them mutually to compliment each other, by a kind of habitual flattery, equally unmeaning and insincere. This is part of the portrait of Voltaire, as given by our author: that of the Abbé Raynal is not more flattering: his weaknesses and his wants are so glaring, that M. T. is under the necessity of exculpating himself from personal motives in describing them.

The court of Frederic was the residence of many other eminent professors of infidelity; the imbecility of whose minds, will not easily be exceeded among the most illiterate and superstitious of mankind. As an instance, we refer to the Marquis d'Argens, whose vanity furnishes an amusing anecdote.

'When he was in the service of a German Princess, he received from the King of Prussia an invitation to Berlin. The princess being desirous of seeing Frederic and Berlin, thought this a favourable opportunity of gratifying her inclination, and they accordingly set out together. When they arrived, the Marquis discovered, or imagined, that the princess had fallen in love with him; and one evening, when he believed his innocence to be in great danger, he made his escape by jumping out of the window.' Vol. ii. p. 490.

This Marquis was a partisan of Rousseau, the enemy of Voltaire. To detach him from that party, Voltaire had the meanness to compose an epigram against the Marquis; and then, in confidence, to communicate it to the subject of it, as if he had "lately procured it from the person who received it from Rousseau himself," under the injunction of profound secrecy. The Marquis thanked Voltaire; broke out into invectives against Rousseau; and, for a time, was completely duped. After a while, his reflections, as to the causes of such a conduct in a man whom he had never offended, induced him to demand an explanation of Rousseau, who fully convinced him that the writer of the epigram was the villain who had deluded him. p. 496.

Yet, on one occasion, this courtier exceeded his master in fortitude. Frederic was resolved to commit suicide; "finding himself but feebly assisted by his allies; his armies nearly annihilated, no less through his victories than his defeats; himself without money or resources." He wrote his farewell letter to the Marquis d'Argens; who, on the reception of it, locked himself in his cabinet, and passed the night in framing a reply, which the next morning changed the king's mind, as a victory shortly after changed his circumstances. p. 498.

This

This resolution of Frederic, agrees with the report, that at one of his defeats he exposed himself for a considerable time to a Russian battery, in hope of being killed by a cannon ball; from which dangerous situation he was with difficulty withdrawn by his attendants.

'The Marquis entertained such horror of death, that the bare idea of its approach made him commit the greatest absurdities. Nor could he, for any consideration, have been prevailed on to sit at table where the number of guests was thirteen. He could not suffer a knife and fork to remain across; but placed them parallel. He threw a whole day's work of his happiest conceptions, into the fire, because it was composed on the the first Friday in the month. Nevertheless, in the course of a short expedition he made in company with Maupertuis, they had but one apartment in common to sleep in; and the latter falling on his knees, the last thing at night, to say his prayers, his companion in great surprize cried out "Why, what are you about, Maupertuis? you seem to have forgot, my friend, that we are alone." Vol. ii. p. 506.

Nor was Maupertuis the only philosopher, professing principles adverse to religion, yet *bigoted* to practices fully as absurd as those of the weakest christian. In p. 388, Vol. i., we read of others, who are thus grouped together by M. T.

'On the same canvass with this philosophical king, Frederic, we view a Le Metherie, the apostle of universal materialism, *making the sign of the cross*, if it does but thunder! Maupertuis, who does not believe in God, says his prayers every evening on his knees! D'Argens, a still firmer infidel, shudders if he counts the number thirteen around a table! The Princess Amelia, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers!" (whose predictions are regularly communicated to Frederic himself.) "And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year!'

We are next presented with the character of Baron Muller, a gamester, who wanted to borrow money of the author: first 1,500 *livres*; then a few *louis d'ors*; and at length came down so low as to beg a shilling, to pay his coach-hire. Yet the Baron had a place at court; but the queen caused the profits of it to be paid to his tradesmen; and trusted him with the surplus only. "The Baron Muller was so well known, that one day, as he was taking an airing in his carriage, with M. Toussaint, some one said to me, 'I will lay any wager your colleague will not come off so easily as with only the loss of the hire of the carriage.' I happened to repeat this jocosely to M. Toussaint, who acknowledged that he had paid for the carriage, and lent the baron twenty-five rix dollars. (Vol. i. p. 194.) To what degradation will

will not this most miserable vice of gaming reduce those deluded mortals who practise it!

We are happy to contrast a character so unworthy; and it gives us peculiar pleasure that the subject of this contrast is a Briton. Those who think the acquisition of card-table knowledge indispensable in polite life, may here see a practical refutation of their opinion. Who would not wish that his children and his friends might resemble this truly noble ambassador, in a mind stored with useful knowledge, rather than the most fortunate gamester that ever existed, who studies the tricks and shuffles, inseparable from cards and dice!

'Sir Andrew Mitchell, the ambassador from England, when he first arrived at Berlin, caused the greatest perplexity to those persons who necessarily invited him to their houses; for he played at no game of cards, so that his hosts constantly said to each other, "What shall we do with this Englishman who never plays at cards?" In a few days, however, the contest was, who should withhold himself from the card-table, and have the advantage of conversing with a man, in whom they had discovered every requisite to afford the highest pleasure in colloquial intercourse. In reality, his understanding was no less admirable than his virtues.

Vol. ii p. 27.

We might refer those who desire acquaintance with the interior of courts, to various articles in the work before us. Among others, the account of the means employed to effect the liberation of Baron Trenck, will be deemed interesting, by such as have perused the memoirs which were published by the Baron himself.

We close with an occurrence in another court; not dissimilar in its nature from one of a more recent date.

The history of the death of Peter III. of Russia, is thus related by M. Thiebault, who appears to have received his information from authority every way entitled to credit on this subject.

'A council was held, to which the Princes D'Achkoff, Gregory Orlow, who was afterwards made a prince, and some other persons of confidence were admitted; among others, Alexis Orlow the scarred, Count Panin, and Prince Repnin. In this council, it was decided that the regiments of guards should be gained—which they were, at the expence of a single ruble to each soldier, to buy brandy. Peter, suspecting some plot, endeavoured to negociate, but in vain: the Orlows persuaded Catherine, that nothing, in matters like these, should be done by halves: he who takes the first step, should never yield to obstacles or fears. She began to weep, and her coadjutors advanced in their proceedings, without even asking her consent. She was in no other way an accomplice in the death of Peter, than by observing the silence to which she found herself reduced. *

'Three men, the most robust that had been known at Petersburg; Orlow the scarred; a major, who by some was said to be Prince Baratinski, or his brother; and a grenadier: set out together, and surrounded

* Compare the situation of Mary Queen of Scots. E. R. Vol. i. p. 829.

the

the person of Peter, under the pretext of being the bearers of the answer of the empress. The two first advanced with Peter toward the window, to deliver, as they said, their message to his privacy; while the grenadier, who was posted at the door, as if to guard it from intrusion, followed quickly behind them. When he was near enough, Orlow and the Major suddenly seized Peter by the arms: the grenadier instantly threw his sash round his neck, and gave him the hemorroidal cholic, of which he died. The emperor struggled more violently than was expected; but he was much too weak to disengage himself from three men of so much strength.' Vol. ii. p. 72.

Art. VII. *Roscoe's Life and Pontificate of Leo X. continued from page* 29.

AT the close of the first vol. Mr. Roscoe has given us a "Dissertation on the Character of Lucretia Borgia," and endeavoured to rescue her memory from that detestation in which it has ever been held, by all who have any regard for common decency. Whether she really were that monster of impurity, which contemporary historians have uniformly depicted her, is not for us to determine: we must, however, confess that Mr. R. does not seem to us, to have materially invalidated the concurring testimony of those, who were most competent to delineate her character. We should not think it of any importance, to take particular notice of this part of the work; if it were not for the sake of putting Mr. R. into the way of solving a problem, which to him appears inexplicable. It should seem, that the latter days of this infamous woman were spent with decency, and that at the close of life she enjoyed a considerable portion of respect: now, this Mr. R. thinks is wholly unaccountable, on supposition of her former criminal conduct. "If the Ethiopian cannot change his skin, nor the leopard his spots, how, (asks M. R.) are we to conceive it possible that the person who had, during so many years of her life, been sunk into the lowest depths of guilt and of infamy, could at once emerge to respectability and virtue? The history of mankind affords no such instances of such rapid change; and we are therefore naturally led to enquire upon what evidences such charges have been made." Dissertation, page 4. We cannot ascertain that degree of virtue to which Lucretia arrived; nor can we assert that the history of any age, records a similar example of the most infamous of characters becoming virtuous; because it may be doubted, whether guilt, so atrocious as hers, be any where on record. But, deep as may have been her infamy, sudden as the change, and exalted as her succeeding virtue, we think that we could assign a cause, more than equal to the effect; and changes as *rapid* as Mr. R. supposes Lucretia's must have been, have taken place in ten thousand instances,

many

many of which are on the most authentic record. Acts ii. 36, 41, 42. and ix. 1, 4, &c. Mr. R. seems not to be aware that it is God's prerogative to change the heart; and that he often has created it anew, as instantaneously as he first created light. Now, the *least* sinner cannot become *really* virtuous, without this "new heart," and the *greatest* needs no more. On the supposition therefore, that Lucretia was "born again," (a phrase which we must be bold to use, so long as it stands in our Bible) there is nothing out of the common course of the operation of the Spirit of God on the heart of sinners, in the case of this infamous woman; and what Mr. R. thinks is unexampled in the history of the world, is to be found in every place where Christ has a church.

We shall dismiss this "Dissertation on the character of *Lucretia Borgia," with observing, that whatever Mr. R. may think of the unaccountable change which apparently took place in her, it *must* have been effected, if she ever did emerge "to virtue and respectability". If Lucretia were really present at the scene, which Mr. R. describes at the foot of his page, with too minute a particularity; incest of the blackest nature cannot surprise us—and in order to emerge to respectability, and virtue, "the Ethiopian must indeed have changed his skin, and the Leopard its spots."

The animosities and contests between the different nations on the Continent, towards the commencement of the 16th century, are continued and detailed with great minuteness, in the second volume. But, as these afford little interest, we pass over the greater part of them in silence. As we perused this part, we put down some of the epithets by which Mr. R. characterizes popes and cardinals. If they were placed one after another, they would present the reader with such an assemblage of "duplicity, intrigue, falsehood, ferocity, cruelty, malice, revenge, avarice, rapacity, lust, &c." as perhaps, never met his eye before. It is impossible for the Christian reader to peruse this portion of the work, without frequently lifting up his heart in

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* Many of the Popes were fond of adopting Pagan names; and there seems to have been some wisdom in this, as it might serve the double purpose of placing their conduct in comparison with that of heathens, rather than of Christians; and of keeping the religion of Christ in the back ground. They were not, however, always fortunate in their *choice* of names. Who, for instance, would have expected to find the incontinent Alexander VI. giving to an illegitimate daughter the name of the chaste LUCRETIA? Every mention of this name, was the severest reproach to the Father, and a satire on his abominable daughter,—who is said, in addition to her other crimes, to have been guilty of incest with her father and two brothers!

portion

thankfulness that "the darkness is passed, and that the true light now shineth."

Having exhibited to our readers, Mr. R.'s character of the incestuous Alexander VI. we shall lay before them its counterpart of savage cruelty—the character of Julius II; though our author, in drawing them up, has given flattering likenesses of both.

"Bold, enterprizing, ambitious and indefatigable, he neither sought repose himself, nor allowed it to be enjoyed by others. In seeking for a Vicar of Christ upon earth, it would have been difficult to have found a person whose conduct and temper were more directly opposed to the mild spirit of Christianity, and the example of its founder; but this was not the test by which the conclave judged of the qualifications of a Pontiff, who was now no longer expected to seclude himself from the cares of the world, in order to attend to the spiritual concerns of his flock. Julius II. is therefore not to be judged by a rule of conduct, which he neither proposed to himself, nor was expected to conform to by others. His vigorous and active mind corresponded with the restless spirit of the times, and his good fortune raised him to an eminence, from which he looked down on the proudest sovereigns of the earth" p. 151, &c.

The tenth chapter commences with the assembling of the conclave, for the election of a successor to Julius II. After various reverses of fortune, neglected by one pope and patronized by another; at one time a prisoner, another time at the head of affairs in Florence—having narrowly escaped poison and assassination, the cardinal dé Medici is elected supreme Pontiff, in his 37th year, and assumes the name of Leo X. From this period, the history becomes exceedingly interesting to a British reader and Protestant. Our own country makes a conspicuous figure on the theatre; and much original matter will be found respecting our Henry VIII. and his unfortunate favourite Cardinal Wolsey. The Pontificate of Leo X., opened under favourable auspices. He manifested a sincere disposition to compose the differences, which had for so long a time distracted and laid waste the greater part of Christendom; and paid particular attention to the cultivation of the arts and sciences. The learned found in him a liberal and discerning patron, and artists of every description met with a benefactor, whose taste and munificence equally afforded them encouragement. Rome, where learning and the arts, under the enervating licentiousness of Alexander VI. and the chilling barbarism of Julius II., were almost annihilated, became the rendezvous of men of talents from every quarter; and extraordinary attention was paid to the culture of Greek literature. But here, alas, we have to deplore the fatal effects of unsanctified learning. The writings of the antient Greeks were sought after and read with astonish-

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ing avidity; and the ethics of Aristotle, with the philosophy of Plato, superseded the doctrines and precepts of the blessed Jesus. The minds of the clergy were stored with the maxims of Pagans; and an appeal to the Stagirite, carried more authority with it, than a "THUS SAITH THE LORD." Whoever reads the truly elegant and classic verses of the learned Marcus Musurus*, prefixed to his edition of the works of Plato, while he admires the elegance of the scholar, will lament the state of the times, when an Archbishop of Malvasia could look to the genius and writings of Plato, to bring back the universal reign of peace, and the golden age! Mr. Roscoe has furnished us with a translation of these verses; and it is but justice to say of it, that it transfuses to admiration, the spirit of the original, into the English language.—We should be glad, if our limits would permit us to lay the whole of it before our readers; but so much other important matter remains to be noticed, that we can spare room only for a short extract on the horrors of War; and we shall give it, together with the original, that the reader may form some idea of that justice which Mr. R. has done his author.

Αλλ' ἰν' αποσβεσσης μαλερον πυρ αλλοπροσαλλα
Αρηος· τω νυν παυ' αμαθυνομενα
Ολλυται· εκ αἰτις ὡς Ευγανεαις εν αρηραις,
Παντα πλεω λυθρω, παντα πλεω νεκυων;
Παιδων δ' οιμωγην και θηλυτερων ολολυγην,
Ωικτισε μεν Κυκλωψ, ωκτισε δ' Αντιφατης.
Φλοξ δ' ολοη τεμενη τε Θεων οικους τε πολιτων
Δαρδαπτει, μογερων τ' αγρονομων καματους.
Ὁσσων δ' αιθ' ὑφιος εφεισατο, ταυ' αλαπαζει
Βαρβαρος, ω σοργην κδ' ελεητυν εχων.

Append. vol. ii. p. 88.

" But that thy hand might dash the fiend of war,
That now relentless o'er EUGANIA's plain
Roams uncontrolled, and drives his iron car
Thro' scenes of horror, and o'er heaps of slain.
What heart so hard, that would not melt to hear
The orphans' wail, the widows' piercing cry?
Antiphates himself might drop a tear,
And Polyphemus heave a pitying sigh;
Temples and domes a common ruin share;
The crackling harvests in the flame expire;
Whilst fierce Barbarians, all unus'd to spare,
Glean the last relicks of destructive fire.

vol. ii. pp. 223—4.

* An edition of these verses, with various illustrations, and a Latin translation of them by Zanobio Acciajuoli, was published in the year 1797, by Mr. Butler, late of St. John's College, Cambridge.

In

In the appendix to this volume, as well indeed as to each of the others, will be found abundant matter to gratify the taste of the scholar. Many compositions both of Poets and Prose-writers, are here introduced, which never before appeared in print; and those of them which have before been published, are scattered up and down in numerous volumes, which are only in the possession of the most diligent collectors of books. On these and other accounts, the different appendixes will be considered as a very rare and valuable treasure.

We now proceed to the third volume, which brings us to the 5th year of Leo's pontificate. From this period, the great Reformation may be considered as commencing, and the English Protestant will feel much interested in its review. Our account of this part of the work, must be deferred till a future number—yet we cannot close what we have at present to offer, without noticing the dreadful state of Religion at that time. That the people at large were sunk into the lowest state of depravity, cannot excite wonder, when the character of the Pontiff and of his Cardinals is considered. This is strikingly delineated in the events which attended, or followed, a conspiracy among several of the Cardinals, to poison or assassinate the pope: and we know not which to reprobate most, the treachery and perfidy of Leo, in order to get possession of his enemies, and his cruelty in punishing them; or their inveterate malice and irreconcileable enmity towards him. What an idea must it convey to the pious Christian, to be told, that the successor of St. Peter, the Vicegerent of Christ, who holds the keys of heaven, did not dare to perform the rites of religion, without an armed force, which attended to protect him, not from a foreign enemy, but from the assault of his Cardinals! Vol. iii. p. 110, &c.

(To be continued.)

Art. VIII. *An Account* of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year. Written by himself. To which are added, Original Letters to Dr. S. Johnson, by Miss Hill Boothby: from the MSS. preserved by the Doctor, and now in the possession of Richard Wright, Surgeon, &c. Foolscap 8vo. pp. 144. Phillips. price 4s. 6d. 1805.

IT will probably be recollected by many of our readers, that Dr. Johnson, a few days before his death, ordered the whole of his papers to be burnt. Among them were,' two 4to volumes, containing a full, fair, and most particular Account of his own Life, from his earliest Recollection.' As we have always particularly regretted that these valuable memorials were not exempted by our great moralist from his literary conflagration, we took up the volume before us with the hope that it would in some

some measure compensate for the loss. We are sorry to feel ourselves compelled to say, that our expectations have been disappointed. That portion of the book which relates to Johnson personally, is contained in 32 fashionable foolscap 8vo. pages. The remaining 112 pages are occupied by a Collection of Letters from Miss Boothby, to Dr. J., four Letters from him to her, which have already appeared in Mrs. Piozzi's collection, a prayer, before printed, and an epitaph on Miss B. by Sir Brooke Boothby. Besides these unequivocal symptoms of book-making, we feel it our duty to point out a deception, which, if intended, deserves the severest reprehension. That part of the volume which contains the 'Annals,' is stated in the title-page, to comprise an Account of Dr. Johnson's life, 'from his Birth to his Eleventh Year.' This is so far from being the fact, that it gives only a mutilated account of *five* years of his life. The third year is unfinished, in consequence of a hiatus in the MS. and the annals do not recommence until the *ninth* year, the beginning of which is lost; and the *tenth* does not appear to be completed.

These 'Annals' are meagre and uninteresting, and were it not for their illustrious author, we should have deemed them unworthy of an article in our Review. It appears that they were rescued from the flames by Francis Barber, Dr. Johnson's black servant; and that by purchase from Barber's widow, they came into the possession of the editor. As they are not, of course, susceptible of analysis, we shall present our readers with such extracts as may enable them to judge for themselves of their nature and importance.

'I was, by my father's persuasion, put to one Marklen, commonly called Bellison, the servant, or wife of a servant of my father, to be nursed in George-lane. . . . . Here it was discovered that my eyes were bad, and an issue was cut in my left arm, of which I took no great notice, as I think my mother has told me, having my little hand in a custard. . . . . Dr Swinfen told me, that the scrofulous sores which afflicted me, proceeded from the bad humours of the nurse, whose son had the same distemper, and was likewise short sighted, but both in a less degree. My mother thought my diseases derived from her family. In ten weeks I was taken home, a poor diseased infant, almost blind.'

In his third year Dr. J. 'was taken to London' by his mother, 'to be touched for the evil by Queen Anne.' They lodged in Little Britain, at Nicholson's, the famous bookseller. 'Here,' he observes, 'I remembered a little dark room behind the kitchen, where the jack-weight fell through a hole in the floor, into which I once slipped my leg.' In the same year, he 'was first informed of a future state:' he was told by his mother 'of the two places to which the inhabitants of this world were received after death; one a fine place filled with happiness, called

heaven; the other a *sad* place, called hell. That this account much affected my imagination, I do not remember.'

The remainder of the 'Annals' are principally occupied by school details, in which Dr. Johnson enumerates a variety of circumstances which evince the strength of his memory. We do not think that our readers would be gratified by extracts from this part; and shall therefore only observe, that Dr. J. appears to have excelled his competitors even at that early age.

Miss Boothby's letters are evidently the composition of a superior and cultivated mind; and if their contents had been of a more interesting nature, might with propriety have 'formed an appendage to this little tract.' They breathe a spirit of piety, which we hope had its effect upon the mind of her correspondent. We can only spare room for one extract.

'I am desirous that, in the great and one thing necessary, you should think as I do; and I am persuaded you some time will. I will not enter into a controversy with you. I am sure I never can this way convince you in any point wherein we may differ; nor can any mortal convince me, by human arguments, that there is not a divine evidence for divine truths. Such the apostle plainly defines Faith to be, when he tells us, it is "*the substance of things hoped for, the evidence of things not seen.*" Human testimony can go no further than things seen, and visible to the senses. Divine and spiritual things are far above—and what says St. Paul? *For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.*'

Art. IX. Oddy's *European Commerce, concluded from Page* 44.

IN the second and following books, Mr. Oddy treats of the commerce of Prussia, Mecklenburg, Sweden, and Denmark. Their ports, rivers, canals, produce, and manufactures are described in the same manner as those of Russia had been.

The Prussian territories, from their great extent along the southern shore of the Baltic, will possess their full share of the advantages which political events may confer upon that ancient seat of commerce. The lakes, or haffs, as they are called, and the rivers, are numerous, advantageously situated, and with the aid of some canals, open a communication with the interior of Europe, and even with the Black Sea. Great attention has been paid to the improvement of its manufactures, several of which, especially that of linen, in Silesia, are in a very flourishing state.

'The produce exported from Prussia, consists of some hemp and flax, linseed, a little tallow, ashes, bristles, and fir timber, chiefly from Memel and Konigsburg; likewise, at periods, grain; more particularly, and in great quantities from Dantzic; and, in less proportion, from Elbing: also,

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fir and oak timber, plank and staves, and by this port, latterly, linens from Silesia, since the blockade of the Elbe."

The ports of Memel and Konigsburg enjoy the benefit of intercourse with the Black Sea, by means of the Oginsky canal. Vessels, containing from 50 to 60 lasts, generally perform two voyages in the year. Dantzic is one of the oldest cities on the Baltic. Its chief article of export is grain, which it receives in immense quantities from Poland, by the Vistula. The regulations of this trade are peculiar; as no one is allowed to trade with a Polander, who is not free of the city, or is not a burgher; and neither an *Englishman*, nor a *Dutchman*, is allowed this privelege. The transit business is not permitted. Every foreigner is obliged to deal with a burgher. A remarkable instance of ill-judged œconomy is given, in the usual mode of conveying corn from the interior to this port. It is exposed to the weather in floats, during voyages which last from six to ten weeks, to save the expense of a tarpauling or covering. If the season is wet, it is piled in a ridge, and the surface soon becomes a coat of vegetative matter, and has the appearance of a grass-plat floating down the current.

Prussia is, however, to be regarded as a military, rather than a commercial state.

'The true principles of commerce, as in all military governments, are little understood, and much less practised. It appears not to have an united system in its dominions, to make a combined connection in its trade and manufactures; the latter, however, it encourages beyond the example of any other country; but there are no institutions of a public nature, founded on general principles, to facilitate commerce; and each of its ports has its peculiar modes of doing business, independent of the others, or of any general regulations."

The Dutchy of Mecklenburg is so remarkable for its fertility in corn, that the author calls it the Egypt of the Baltic Sea. "It is almost one cornfield. The riches which have been brought into it within the last ten years, can only be conceived by the large sums which England has paid for grain."

The territories of Sweden, not affording any of those new channels of trade, which it is the object of the author, in this part of his work, to point out; we shall pass on to the 5th chapter, which relates to the commerce of Denmark.

In treating of Holstein, some observations occur, which derive a peculiar importance from the present aspect of European politics.

'The whole of the European shore, from the Adriatic to the Elbe, is now either in the possession of the French, or greatly under their influence, who, independent of their state of warfare with Great Britain, have established a government, the nature of which is incompatible with

commercial prosperity. Commerce is now driven, as if it were by a storm, to the North of Europe, and the first hospitable shore, on which it finds a harbour, is on the coast of Denmark.

'Commercial men have been accustomed to pay little attention to that country; it is to existing circumstances that it owes its present importance; but it does not follow that this importance will be of short duration.' p. 332.

'The portion of the continent that borders on the north bank of the Elbe, is the shore of the Holstein part of Denmark, and this small peninsula must be kept free from the French grasp, else Russia, Prussia, and Sweden, as well as Denmark itself, *will lose all their importance!*' p. 333.

The sixth book includes an account of the produce, manufactures, and commerce of Germany. In the second chapter of this book, the author has inserted an official statement of all the imports into Hamburg, in the year 1802, when it was one of the greatest seats of commerce on the whole European continent. This is, perhaps, one of the most valuable documents that was ever submitted to the commercial eye. It is alphabetically arranged, and the places from which all the articles come are specified, and the quantities of each distinctly marked. It would, however, have been still more useful, if the author, instead of giving the gross amount of the importation, and annexing the names of the ports from whence received, generally, had stated the precise quantity exported by each of the several ports. Thus, it does not appear from the table, that the exportation of glass from France did exceed that from England. "Glass, 210 chests, 11 casks, and 457 baskets, from Bremen, Dieppe, Liverpool, London, Lüneburg, Newcastle, Rouen, and Stettin." It must have been from other documents than those given in the tables, that the fact is inferred by Mr. O.

The seventh and last book of this work treats principally of the commerce of Great Britain and Ireland, as connected with the North of Europe.

The leading object of this part of our author's plan, is to excite attention to our internal resources, and to the production, either at home, or in our immediate dependencies, of those articles for which we are in the habit of paying, annually, immense sums to the northern nations. The comparative cheapness of labour, enables them to vend their merchandize at a rate so low, as almost to discourage the raising of such materials among ourselves. Their avarice, however, is leading us to wisdom in this respect; for while policy dictates that they should be satisfied with such a price as would leave no stimulus to competition, and which the difference in the value of money in the respective countries, puts amply in their power; their demands seem to rise in proportion as they discover our capacity to pay. Thus,

very

every commodity imported by us from our Northern European neighbours, is charged far beyond its intrinsic value. It is, at the same time, the less necessary that we should, in this way, enrich our competitors at our own expense, as a due attention to the cultivation of the same commodities in the United Kingdom, and our North American possessions, would beneficially employ our poor—render productive the immense tracts of waste land — diminish our imports, and turn our wealth into those channels in which it would fertilize and improve our own country, and render us independent of foreign nations for every article of necessity.

It is, also, the more requisite, that the improvement of our internal resources should engage a greater degree of care than they do at present, as it seems hardly reasonable to suppose, that, amidst the agitations which convulse the European continent, our external relations should not be affected. At the moment when we are writing, we are ignorant to what extent the insatiable envier of "our ships, colonies and commerce," may have obtained controul over some of those very channels of trade to which Mr. O. has been directing the attention of his readers. The vast increase of our commerce, since the year 1793 is owing to circumstances which a peace, whatever may be its conditions, must materially affect. The intercourse of France, Holland, and Spain, with the East and West Indies, must then be renewed, and the preponderating influence of France on the continent of Europe will naturally afford them facilities, which we may fail to obtain. A considerable mass of wealth, driven by political agitations to our country, and which has, in many instances, encreased our commercial capital, must be refunded. These, and other considerations, forcibly point out the necessity of leaving no means untried, which can tend to keep down that balance of trade, which our immense imports, under consequently diminished exports, would create against us.

Whether or not, the capital which it would be requisite to employ in carrying such a plan into execution, may not, during a period of high commercial prosperity, be more advantageously occupied, may admit of discussion: but it must be recollected, that the branches of trade, to which these observations chiefly apply, are almost the only ones, of which the balance is materially against this nation.

The reflections of our author, on this part of his plan, are well entitled to attention from the landed, as well as the commercial, interest of the country. Few of them will, indeed, be found to possess much novelty; but as they stand connected with documents, which add the result of experience to the deductions of reasoning; they have a weight beyond what is usually attached to them, in the speculations of mere theoretical

writers. It might, however, have been of advantage, had he spent a little time in investigating the causes of that state of things, which he is desirous of altering: for it is not uncommon in human affairs, that by attempting to apply a remedy to effects, of which the true source is but imperfectly known, the evils themselves are either increased, or others more hurtful are created in their stead.

In the cultivation of those resources which, as our author explains the term, our country possesses, a compensation is to be found for any diminution which our commercial prosperity may experience. The most necessary of the articles, upon the importation of which so much money is expended, are corn, hemp, flax, timber, and iron. To each of these the author devotes a considerable share of attention, and his remarks, for the greater part, carry conviction to the mind of an impartial reader. Taking it for granted that, the climate and the soil of Great Britain, Ireland, and our North American possessions, are as well calculated for the production of such articles, as those of the countries from which they are received, he laudably wishes to excite the attention of government, as well as of the inhabitants in general, to these important objects. We recommend the perusal of the several chapters, in which Mr. O. considers the means of extending our internal resources by the increased production of the commodities above mentioned, to our readers, whether connected with commerce or not; as they contain a large portion of useful and interesting information.

In the chapter in which the articles of "hemp and flax" are treated of, our feelings were strongly excited by the representation which the author gives, from personal observation, of the state of the lower Irish.

> 'In the course of twelve months, in which the author travelled in Russia, Poland, Cermany, Holland, Flanders, and France, he resolved to visit, (as he did within that period) Ireland, never having been in that kingdom; when, to his surprize, he found greater distress among the the lower class than he had any where seen; and this in the midst of greater resources than almost any of those countries enjoy." p. 570.

Who can forbear lamenting that this representation should be even partially true, in a country so closely allied to our own? Here is a noble field for the exercise of benevolence; and in enforcing the claims of the poorer inhabitants of several parts of Ireland upon their more enlightened and prosperous fellow subjects in England, every consideration, drawn from religion, philanthrophy, and patriotism, powerfully unites. It appears, indeed, unaccountable that, amidst the various exertions for extending the knowledge of genuine Christianity, and its concomitant blessings, the ruder part of our sister island should have been

been, in a very great degree, overlooked. Can any race of men stand in need of these benefits, more than multitudes, who are united to us by nearer bonds than those of mere humanity? Enthralled by a spiritual tyranny, which holds its seat in the ignorance and superstition of its unhappy vassals, their energies are only known, when they have received from their insidious leaders, a direction destructive to the welfare and tranquillity of society. To rectify a state of things so detrimental to our national prosperity, we earnestly hope that the endeavours of government will be turned, whenever peace may enable them to relax their anxious attention to our external relations: and in the mean time, we trust, that the benevolent exertions of private individuals, will be directed to a quarter, than which they can no where be more honourably, or usefully, employed.

Ireland possesses within itself, every requisite to render its inhabitants prosperous and happy. To the cultivation of hemp and flax, many parts of it are peculiarly adapted; and as Mr. O. observes, one fiftieth portion of the land now lying idle would enable us to export, instead of importing, those necessary articles.

With regret we feel ourselves obliged to bring this article to a close, especially as so much remains unnoticed, upon which we could dwell with real pleasure.

In estimating the general character of the work before us, we think that Mr. O. has, in publishing it, done his country a considerable service. Its merits consist, chiefly, in the importance of the documents which it presents, and the various information which it combines. We consider the work, as a valuable repository of commercial knowledge, on the subject of our trade with the northern nations of Europe. Had the author enlarged his plan, and treated of the other branches of our commerce in the same way, the utility of his researches would have been more general; as other "new channels," might be pointed out which are not less important than those he has laid before his readers.

We are sorry that we cannot fully perform our duty, without hinting at the defects of the treatise. These relate chiefly to the composition. There is, at times, an obvious want of method in the arrangement of the matter; observations are introduced, the application of which to the subject treated of is not very evident; and repetitions of the same sentiments not unfrequently occur. The style is occasionally very incorrect, and even obscure: but these blemishes might easily be removed in a future edition, by the revision of some friend, a little more accustomed, than our author is, to the rules of grammar and style. These are defects of minor importance, which are abundantly counterbalanced by the general excellencies of the work. We hope

that the author's useful, and we conceive, patriotic labours, will meet with that attention which they merit; and should government, at any future period, institute boards to take cognizance of particular branches of trade, we recommend him to a conspicuous situation in that which may be appointed for our "Northern Commerce."

Art. X. *Morality of Fiction*, or an Enquiry into the Tendency of Fictitious Narratives, with Observations on some of the most Eminent. By H. Murray, Author of the "Swiss Emigrants." Longman and Co. London; Constable and Co. Edinburgh. pp. 180. price 4s. 1805.

TO the authors of fictitious Narratives the literary world is certainly indebted, for some of the most sublime and useful works in poetry or prose. Homer and Virgil must always be admired for the grandeur of their sentiments and descriptions, while Cervantes and Fenelon will be prized for the moral advantages which attend their writings.

If, however, there be a few happy exceptions, yet the majority of compositions of this kind is replete with absolute insipidity, calculated to debase and enfeeble the mind; or present recitals and examples totally subversive of the basis on which genuine virtue rests. To the trash which our own press has emitted, have been added numbers of pernicious novels from the continent, the obvious tendency of which is to pollute the heart and deform the practice: nor have the insidious foes of civil government found them unsuccessful channels, for the diffusion of their antisocial and pestiferous tenets. It is also a just cause of complaint, that some, which have been composed with evident intention to promote the interests of morality; have disclosed to the juvenile reader, schemes of artifice and scenes of iniquity, which, like the mysteries of Eleusis, ought to have been kept in unexplained obscurity.

Notwithstanding these evils, we believe that such a mode of conveying instruction, under certain restrictions, may be perfectly legitimate. It seems to have been employed, on various occasions, by the inspired penmen, and by the divine Author of our religion himself, in many of his parabolic narrations. The purest writer cannot aspire to a higher sanction.

To point out the valuable ends to which imaginary narration may be instrumental; the abuses to which it is liable; and the boundaries within which it should be confined, is the design of Mr. Murray's little work. It consists of two parts; in the first he endeavours to ascertain the principles on which the works in question should be conducted; and in the second, examining the most celebrated of them, he applies to each his previously established rules.

We

We entirely agree with Mr. M. in the censure he passes on those romantic publications, which aim at no superior end to that of surprize or amusement. He says

"No good effect seems likely to result from such a kind of reading, besides the mere childish pleasure it affords. It tends to give false views of human life; to inspire fantastic and visionary expectations; discontent with the uniformity of common life; and a disposition to choose the plan of conduct which leads to extraordinary adventures, rather than that which true wisdom points out."

But we equally disapprove of an observation on a subsequent page; that although "a sacred regard is to be paid to the improvement of the reader; yet it may be proper to warn [the writer] against making that regard too scrupulous and minute." Fancy may have ample range, without trespassing in the least on forbidden ground; nor should she ever be permitted to wander and bring home materials, which might endanger the moral superstructure that the author wishes to build.

We likewise think he bestows an excessive commendation on the sentimental style of writing. Indeed, it is doubted whether it has been productive of any good; and that it is the prolific parent of evil, cannot be denied. The works of the celebrated Sterne have tended to promote intellectual imbecility, indolence, affectation, and every species of refined impurity

The valuable sentiments and directions, expressed in neat language, which Mr. Murrays' work contains, render it well worthy of attention. We cannot however, allow the present opportunity to escape, of cautioning parents, and all who are engaged in the education of youth, against allowing those under their tuition, to read works of fiction in general. They blind the understanding by laying strong hold of the passions; and thus seducing the heart; they occasion in the future conduct of life, the follies of eccentricity, or the flagrancy of vice. Judicious selection is the part of piety and wisdom. Nor do we hesitate to say, that the mind is likely to receive considerable injury from the indiscriminate perusal of such writings, even though it be ripened by maturity, and shielded by religious principle.

Art. XI. Dr. Wilson's *History of Egypt, concluded from p.* 69.

THE second volume of Dr. Wilson's work opens with a view of Egypt, as reduced to a Roman province.

The introduction of the Egyptian rites, and the worship of Serapis, at Rome, which led to the seduction of Paulina, give rise to the following reflections.

From

'From the credulity of Paulina, we learn how abject the state of religion must have been in the time of Tiberius Cæsar. If, when the highly polished age of Augustus was scarcely finished; if, when its effects were in some degree remaining, such gross sentiments prevailed about things divine, what must have been the general state of the heathen world? If a woman of Paulina's rank, knowledge, and tried integrity, could be so duped and misled by the sentiments of a false religion, what must have been the ignorance and the corruption of the people at large? How could the affections of the worshipper be pure, if the religion itself was vile? How could the minds of the people be elevated and virtuous, when the ideas of religion were so gross and unhallowed?' pp. 25, 26.

When the religion of Jesus had triumphed throughout the Roman empire, its simplicity was unhappily corrupted at the philosophical school of Alexandria.

'Under these impressions, attempts had frequently been made to select from the different systems of philosophy those parts which were most valuable, and to reject whatever was found to be incorrect or improper. But this difficult task does not appear to have been brought to a conclusion till the time of Ammonius. That distinguished philosopher and christian divine taught the catechetical school of Alexandria, which is supposed to have been instituted by St. Mark, and successively conducted by Athenagoras, Pantænus, Clemens Alexandrinus, Origen, and other men of learning and note.

The system which was thus taken from the diversified opinions of the Greek, Oriental, and Egyptian philosophers, was a collection of such heterogeneous materials as defied union or a regular form. It was dignified with the name of the Eclectic Philosophy; but it was rather productive of hurtful consequences than beneficial effects. When the principles of Christianity attracted notice, the selecting tendency of the philosophers induced them to admit into their system certain portions of the christian faith; and the members of the catechetical school of Alexandria, who embraced the eclectic philosophy, blended many of its tenets with the doctrines of the New Testament.

'The opinions of Plato, changed and accommodated to the temper of the times, were the predominant sentiments in the eclectic philosophy; and, being incorporated with the doctrines of the gospel, destroyed its simplicity, and obscured, for a season, its heavenly light. To the eclectic school we are therefore to look for many of those opinions and subtile distinctions which pervaded the church in the dark ages, and which, in the progress of knowledge, the force of truth has gradually rejected.' pp. 71—73.

Those of our readers who can recall Gibbon's vivid description, may compare with it Dr. W.'s account of the destruction of Polytheism, and of the image of Serapis.

'At length the royal mandate arrived; and, in a mixed assembly, every ear was open, and every heart fluttered with mingled emotions of fear and hope. The rescript was opened; the contents were announced; and the mandate bore, that the heathen temples should be utterly destroyed.

'So

'So elated were the christians, and so depressed and fearful were the friends of idolatry, that the latter slunk away in haste, and not even the assurance of royal protection could inspire them with confidence to stay. The temple of Serapis was peculiarly an object of destruction. Strong and massy were its walls; but rage and perseverance overcame their strength. Gradually the secret recess was flung open, and the statue of the god was exposed to view. Serapis was so far famed, and so great was supposed to be extent of his power, that in his presence destruction itself stood appalled, and fear arrested the hand that was lifted up to smite him. Tradition maintained, that when Serapis should be insulted, the world itself would be dissolved; but a soldier, more hardy than the rest, rushed through the phalanx of trembling spectators, and, with his battle-axe struck the head of the tremendous god. The statue fell; no judgment ensued; and the terrors of the people were removed. Success inspired courage, and impunity dispelled fear. The statue was broken into pieces; the valuable metals of the holy place were formed into vessels for the churches of Alexandria; and the less valuable parts were dragged in contempt through the streets of the city. Many valuable ruins of the temples were applied to purposes of charity; and, in the whole Roman empire, the pagan worship sunk into disuse.' pp. 92—94.

The conquest of Egypt by the Saracens, and the ineffectual attempts of the croisés to wrest it from their grasp, occupy a considerable portion of the volume. Here Dr. W. maintains the truth of the common opinion, concerning the destruction of the Alexandrian library by Omar.

In the third volume, the historian records the establishment of the Beys as governors of Egypt, under the Ottoman emperors: and thus introduces the invasion of the French under Buonaparte.

'Selim remained a considerable time in Egypt after he had brought it into subjection, and carefully settled the affairs of that country. At the head of the government he placed a pacha or viceroy, with various subordinate officers of state. Reviewing this government, in its full form, we observe a divan or council of regency, composed of those who commanded the different military corps, together with the pasha, who was the constituted and regular president. Twenty-four Mamelukes, with the dignity of begs, beys, or princes, were intrusted with the government of the various districts and departments of Egypt. From among those Beys were chosen the Sheik al Belled, or governor of Grand Cairo; the Janizary Aga, or commander of that corps; the Defterdar, or accountant-general; the Emir al Hage, or conductor of the caravan; the Emir al Said, or governor of Upper Egypt; and the Sheik al Bikkeri, or director of the sheriffs. In subordination to those, there were cashephs, or deputies, and other officers of inferior note.' pp. 7, 8.

'The vast projects of ambition, which for a long series of years occupied the Ottoman court, decidedly prevented them from attending sufficiently to the province of Egypt. During that season of neglect, the divan of Grand Cairo, and various officers, whose nomination did not depend upon the will of the grand signior, assiduously extended their influence, and increased their strength. The pasha at first was constituted with

with great and numerous powers; and the Sheik al Belled, who was proposed by the divan, was approved or rejected by the grand signior's lieutenant at Grand Cairo. The Sheik al Belled, who was the representative of the divan, or popular part of the constitution, had a right to complain to the Ottoman court when the pasha of Egypt violated the rights of the community; but to remove him from his office appears to have been an usurped authority, which the encroaching lords of Egypt cunningly claimed and seized, in the weak and inconsiderate state of the Ottoman government.' pp. 46, 47.

The causes which operated to produce the French expedition into Egypt are thus estimated.

'The arrangements at Campo Formio disengaged the hero of Italy from the ardent pursuits of war, and afforded him an opportunity of returning to Paris. But leisure and inactivity were not suitable to his vigorous and ardent mind. The enterprising spirit of this successful and popular general might also create fear, and excite alarms, in the government of France. General Buonaparte had not expressed a wish to interfere in the management of civil affairs, and perhaps the ambition to govern had not then been recognized among the numerous affections of a busy and aspiring mind. But those who sat at the helm of the state knew from what unexpected quarters storms had risen, and they were well aware how, and by what means, many of themselves had acquired power and influence in the nation. However honourable, therefore, the sentiments might be which they entertained of that favourite general, yet he had a numerous army at his command, which might create alarms and forbode danger.

'Many fair promises had been made to the nation which could not be fulfilled, and the soldiers had been taught to expect rewards which were not in the power of government to bestow. Veterans had returned from the field of success, and would naturally expect to receive a proof of their country's gratitude; and the less experienced soldier would be as apt to expect, and perhaps more rash and decided in demanding the rewards of danger. While the victories of France were humbling the adjoining nations, there was one kingdom which reared its head in the sight of the Gallic shores, and thundered defiance to the powers of France. In proportion to the triumphs of the republic, so was the pride of France hurt, and all its pleasures embittered, by the defiance and firm attitude of Great Britain. The French resolved to strike a blow, but how to accomplish their object was easier conceived than put into execution." pp. 114—116.

An additional reason is assigned.

'An attack upon Ahmet Pasha al Jezzar appears to have constituted an original part of the French expedition into the East; and Buonaparte seized the opportunity of that chief's hostile movements to fulfil the designs of his court.

'Upon the death of the sheik Daher, Jezzar was appointed to the pashalik of St. John d'Acre, and having added to that government several of the adjoining countries, he had influence also to combine, with his former appointments, the pashalik of Damascus. Commanding such an extent of territory, he was much connected with the nations of Europe who were engaged in the trade of the Levant, and who had merchants

merchants and consuls in the port of Syria. The commerce of the Mediterranean had excited, for several years, uneasy sensations at Constantinople; and the merchants met with opposition in prosecuting their trade. The aversion of the Ottoman government to christians trading in the East, afforded the avaricious Pasha al Jezzar an opportunity of exposing their commerce to severe exactions.

'It is not improbable, that after the revolution in France, the agents and merchants of that country might imprudently endeavour to propagate, in Syria, those sentiments of licentious liberty which had distracted their own nation, and which were hostile to the measures of sound government. But whatever were the combined, or immediate reasons for Jezzar's conduct, we know, that, in the year of our Lord 1791, he drove the French merchants from Acre, and from all the ports of the Levant. Only three days were allowed them to prepare for their departure, and they suffered essentially in the loss of fortune. From year to year applications were made, and remonstrances offered, to obtain redress; but every effort was in vain, for the court of Constantinople *are* not scrupulous about violence and extortion; and *their* authority, although interposed, might have had little influence with Ahmet Jezzar. He had not then threatened to withdraw his allegiance from the Ottoman court; but he was too powerful to be forced into compliance with any command of the grand signior. To chastise this proud governor, and take vengeance for the injuries he had done to the merchants and honour of France, Buonaparte had constantly directed his eye toward Syria and Al Jezzar*." pp. 168—171.

Dr. W. has given a very lucid and satisfactory account of the siege of St. Jean d'Acre.

The siege was renewed with vigour, and, in the evening of April the 25th, another attempt was made to enter the town. A lodgment was effected in the lower part of one of the towers; but the men were annoyed by combustible materials from above; and, by the vigorous exertions of the besieged, the whole attack proved abortive. Under the direction of the British engineres, ravelins, at great hazard, were formed without the wall of the town, at each end of the enemy's nearest lines, and thus their operations were greatly disconcerted. A countermine was wrought, to destroy the effect of those preparations which the French had made to blow up the counterscarp at a new breach in the wall; but the greatest impediment to the progress of the French arose from the fire of the British vessels, which were so stationed, in the road of St. John d'Acre, that they held the besiegers in considerable check. The Tigre was moored on one side, and the Theseus on the other, so that the cross fire of both flanked the walls of the town, and spread desolation among the enemy's troops. The gun-boats, launches, and other vessels, which could be easily moved by oars, were also mounted with light pieces of artillery, which were employed to great advantage in disconcerting the French. An eighteen pounder in the Lighthouse

* Volney, tom. ii. ch 29, 30; Baldwin's Political Reflections, London; 8vo, A. D. 1802; and Browne's Travels, ch. 23.

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castle, and one of greater caliber, upon the north ravelin, were wrought with considerable effect; and the management of those guns, both by sea and land, was committed to Lieutenants Brody and Atkinson, Messrs. Joes, Scroder, Jones, and Bray, who all belonged to the Tigre and Th seus.

Upon the 7th of May a fleet of thirty sail made its appearance. They were the ships which Hassan Bey commanded, and which were appointed to have joined the squadron of Sir Sidney Smith off the coast of Alexandria; but the circumstances of the war had altered their destination, and they were commanded to sail for Acre. If their appearance communicated fresh spirits to Al Jezzar and Sir Sidney Smith, it affected the French commander in chief with increased anxiety, and filled him with mad resolution. Time after time had he endeavoured to storm the town of St. John d'Acre, till the ninth, and last attempt completed the measure of the murderous exploits. The crews of the Turkish vessels were armed with pikes, and led by Sir Sidney Smith to the defence of the town. The troops of Hassan Bey were introduced within the walls, and in the height of the danger, Al Jezzar was persuaded, by the British commodore to vanquish so far the common prejudices of the East, as to throw open the garden gates of the seraglio, and introduce a Turkish regiment to assist the Albanian guards, whom the severities of the siege had greatly reduced in number.

While the conflict was dreadful in the breach, a sortie was made from the town, and on all sides the French were exposed to violent attacks and obstinate resistance. The division of Kleber, which had been recalled from the banks of the Jordan, was not able to triumph with its usual success; General Lannes was wounded, and several officers were killed. Catfarelli had lately died of his wounds; and now the French had also to lament the similar fate of General Bon. In the mingled multitude of combatants the newly arrived Turks did not accurately distinguish between the uniform of the French and the naval dress of the British: many a sturdy stroke was to be parried by the friends of Al Jezzar; and the valuable life of Colonel Douglas, as well as several other British officers, was frequently exposed to danger. So hopeless had the attempts of the French now become, that the persevering efforts of their commander in chief were rather the effects of frantic disappointment than rational zeal. But at length discontentment was visible in his army; the best troops refused to march into certain destruction, and after a siege of sixty days he was forced to abandon his views upon St. John d'Acre.* pp. 191—195.

The causes of the failure of Buonaparte and the consequences of that failure, at Acre, are ably estimated though at too great a length for our insertion.

But we shall present our readers with an account of the last successful attack of the British on Alexandria, which expelled the French from Egypt.

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* Berth. Mem. p. 113, &c. New Ann. Reg. A. D. 1799. Principal Occur.; letter of Sir Sidney Smith, May 9.

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'The main body of the army was strongly posted upon an abrupt ridge of rocky hills, which ran across the peninsula, from the lake Mareotis to the sea-shore. General Xazonches was placed in the centre: Epler upon the right, protected by the sea and several pieces of cannon; and General Delgorgues had the direction of the left, which was defended by the lake, and two small batteries well mounted. Besides these, the interstices and front were completely supplied with flying artillery. The whole presented a formidable appearance; and an attack upon a place of such strength was deemed hazardous in the extreme; but the lines of the enemy must be forced, or no progress could be made toward taking the town. By dawn of day, therefore, upon the 22d of August, the British troops were under arms, and began to move forward in separate columns. The guards, under the command of Major-general Lord Cavan, marched in two bodies, on the side toward the inundation, and Major-general Ludlow's brigade moved in column near the sea-shore. General Finch's troops were appointed to act as a reserve, and in advance there were cavalry, riflemen, sharp shooters, and artillery. Upon the right, on the lake Mareotis, were four gun-boats, and on the left, in the old harbour of Alexandria, were six sloops of war.

'Thus did the army of Major-general Coote march toward the position of the enemy, while the vessels on either side kept rather in advance. When arrived at a proper distance from the lines, a tremendous, and continued roar of musketry and cannon threw the French into consternation. Never, perhaps, was such a scene exhibited, among all the striking displays of military arrangements. Scarcely could such a chain of remarkable circumstances ever be combined, as those which rendered this movement of General Coote's army, grand and awful. They marched in hostile array along a narrow slip of land, bounded upon both sides by an expanse of water; and while the troops fired incessant vollies upon the lines of the enemy, which were directly in front, the cross fire of the gun-boats and sloops increased the destruction, and made terrible the appearance and effects of that day. Can we be astonished that the French retired from such multiplied messengers of death? and does it divest them of a claim to genuine courage, when we venture to assert, on undoubted authority, that they retired, till they found shelter under the walls of Alexandria? To enjoy such advantages, as the British did, was derived from the circumstances and situation of the peninsula of Marabu; to seize upon these advantages, and turn them to the best account, was owing to the judgment and foresight of General Coote; and to retreat from such numerous and certain agents of destruction, was rather wise than timid in the French*.

'Seeing himself in imminent danger, General Menou requested to have the space of three days for preparing terms of surrender.' pp. 370—374.

The work concludes with an account of the natron formed on the lakes of Egypt; of the phænomenon which the French term the *mirage*; and an estimate of the improvements, which a skilful and vigorous culture might make in the productions of Egypt.

* Captain Walsh, p. 200, &c.; and maps, plate 36 & 37.

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In p. 461. We perceive that Dr. W. has not sunk the Christian divine in the historian.

Throughout the history our author wisely disdains the meanness of denying all skill or courage to our enemies; for how can this redound to the glory of our country? Or where is the praise of vanquishing mere imbecility and cowardice? Indeed, the historian discovers an almost equal solicitude to emblazon the vanquished French and the victorious Britons.

In recondite information these volumes are deficient, considering the ample stores which former writers had collected; and we must characterize them in general, as popular rather than profound. As it evidently was in the power of the author to give them an inviting form, we regret that he did not enter more into the antiquities of Egypt; that the scholar might in future have recurred to this work as to the focus in which centered the information of preceding writers. This need not have swelled the size or number of the volumes; for it should have occupied the space which is now filled with details remotely, if at all, relative to Egypt.

In point of style, Dr. W. has aimed at the brilliant periods of Gibbon; but without his native ease, or sovereign command of the language in which he writes. He always labours to be eloquent, and sometimes succeeds. Instances of incorrect and inelegant English are obvious to the eye of criticism. Mistakes in the use of *will* and *shall* we expect in a North Britain; but some false concords which occur indicate haste or carelessness. The repeated use of *whither* instead of *whether*, and of *suit* for *suite*, together with some unauthorised words and idioms, induce us to recommend to the worthy author an attention to correctness and purity, as an essential prerequisite to elegance.

A map of Egypt accompanies the first volume, but it is not free from errors of spelling, and other negligences.

Art. XII. *Obsolete Ideas.* In Six Letters, addressed to Maria, by a Friend. 12mo. pp. 194, price 3s. Seeley. 1805.

UNDER this singular title, are comprised some shrewd and useful observations on the relative conduct of parents and children; the fashionable dissipation of young men, who have been piously educated; the respect due to aged persons; chaste women, and women of character; on the poor in general; and on single women. To the latter two classes, the fair author, though apparently allied to neither, is in every respect very charitably disposed. In proof that a deserving person may be reduced even to beg in the streets, she relates a very pleasing and pathetic story; which we should gladly extract as a specimen of her manner, if our limits admitted. No part of the short table

of contents, probably, may excite the curiosity of our readers, so much as the distinction between *chaste* women and women of *character*. When in company with one of the latter description, says this lively writer,

'The housekeeper came into the room to tell her lady that Betty was going: "And what then?" said the lady, "you have paid her her wages I suppose." "I have, Madam; but I thought, perhaps, you would please to give her something, as I fear she will be greatly distressed." "Not a six-pence; and I beg I may never hear of her any more." The good woman dropped a tear, and withdrew. "What a plague are these servants," addressing herself to me; "this Betty is a country girl, a tenant's daughter, that I brought to town about a year since, and the foolish slut has suffered my footman to seduce her, and she is no longer in a situation to keep her place; and this is the third country girl I have had the same trouble with." "You must have been very unfortunate in your footmen, for, of course, you parted with them all on such an occasion." "Parted with them? why it is the same man; he has been with me these seven years, and I would not part with him for all the maids in the kingdom; he is the cleverest servant I ever had; and he is a fine handsome fellow that sets off his livery. I think a smart servant behind a carriage is as of much consequence to figure as a fine pair of horses." "But don't you think that a time will come, when you shall be called to an account for your conduct, as mistress of a family?" "I was in hopes your sermon was done. I declare if I was not convinced by every object around me that I am in my own house, I should suppose that I was in the family vault, and that my great-grandmother was reading me a lecture from her sepulchre; you will preach me into such a humour that I shall but half enjoy the play to night." "But," said I, "what is to become of poor Betty?" "Let her go down to her friends, if she likes it." "But, perhaps, fear or shame may prevent her doing that; what is to become of her then?" The reply was, "Now I dare say you would wish me to provide a nursery, and bring up all these brats in my own house." "And if you are in the habit of bringing simple country girls into your family, while you keep such a footman, it is the very least you could do, and when done would be an inadequate compensation for the evil you produce." "I produce! why you are going to make me accountable for the sins of my footman." "And so you are for all but the first." "I think I have heard quite enough; I shall take care of my own reputation, and leave all the Mrs. Bettys to do the same; I must now dress for dinner; will you go to the play with me to-night?"'

By way of contrast, we quote an anecdote connected with the preceding.

'I know a chaste woman who moves in an exalted sphere, to whom I some years ago recommended a young person as nursery-maid; this lady had a footman, a very clever servant, that her ladyship very much wished to keep for his usefulness; but some little time after the girl had been in the family she wrote to her mother to say that her lady's footman had taken a very rude liberty with her; this made her mother very uneasy, and she informed me of the circumstance; I wrote directly to the

lady, mentioning the ill-behaviour of her servant, and the mother's consequent fears; as I recollect, I received almost an immediate answer, to beg that I would make the young woman's mother quite easy, as the footman was instantly discharged."

The young and the old, the rich and the poor, may derive many useful hints from this little volume. The style is easy, familiar, and pointed; but it betrays in some instances, a want of correctness, that will render desirable the revision of a literary friend, in any future production of the same author. We hope that she will not remit her benevolent efforts for the moral advantage of the public.

The title is the most exceptionable part of her present volume. The maxims which she designs to inculcate, though too little adopted in modern practice, are as much so, we apprehend, as they were a century ago. No period of authentic history affords much ground to boast of the moral purity of our ancestors. Religious ceremonials are, indeed, less observed now, than formerly, both by the great vulgar, and the small: but this may be attributed to a growing discovery of the incompatibility of a religious profession with a vicious conduct; which leads some to reject the belief of Christianity, and others to divest themselves of its appearance. The rising generation enjoy greater advantages for mental instruction than their predecessors: and we hope, that the small volume before us will concur with many other publications, to impress their minds with proper sentiments of Christian morality.

Art. XIII. *The Architectural Antiquities of Great Britain,* displayed in a Series of Select Engravings, representing the most beautiful, curious, and interesting Ancient Edifices of this Country; with an Historical and Descriptive Account of each Subject. By John Britton. Part I. Quarto, with Eight Engravings. Part II. With Seven Engravings. Part III. With Eight Engravings. Price 10s. 6d. each. Longman and Co., Taylor, and the Author. 1805. A Part is published every three Months.

WE willingly include in our Review, the notice of an undertaking, which has for its object, the illustration of our National Antiquities; those, especially, which relate to the edifices, sacred or civil, of our forefathers. No country has more interesting remains of the manners, and the magnificence of former ages, than Great Britain: and to many of them the character of "great even in ruin," may be justly applied. We do not, indeed, wish that our civil structures should resume those formidable marks of the necessity for self-defence, the towers and battlements of our ancient Castles; nor do we wish to ascribe to that solemnity and awe inspired by the ecclesiastical edifices

edifices of former times, greater effect in promoting genuine devotion, than to the lighter churches of the present day. Yet we think an acknowledgement of merit of whatever kind, in ages long since expired, is perfectly consistent with a grateful and exquisite sense of the blessings of providence, in our actual enjoyments. We are no friends to gloom and superstition; but can distinguish those excesses of the human mind, from the sedate cheerfulness of true Religion, with equal decision and certainty, as we distinguish the "darkness visible" of a Gothic hall, half enlightened by a slender crevice, from the blaze of day admitted through the well-proportioned windows of a modern palace. Nevertheless the construction of some Gothic buildings has in our opinion, great merit; and the grandeur of their style of architecture impresses, though in different degrees, almost every spectator.

There is a legitimate curiosity which enquires into the character and manners of distant countries, and this, when judiciously directed, is confessedly laudable: by parity of reason, the desire of information respecting distant ages, is equally commendable; and may be considered, as one of those sources of mental gratification, which no wise man will treat with contempt; especially when directed toward our national history.

The Numbers before us are the first of a series, intended to elucidate the Ancient Architecture of Great Britain; and by presenting the buildings from which the principles are drawn, to support opinions, which without such proofs, would be little better than nugatory. The first subject, in the first Part, is St. Botolph's Priory, at Colchester, in which the intersections of the arches form a curious feature. Of this building there are three plates, accompanied by a concise investigation of the Ancient History of Colchester, which, the editor concludes, is the *Camalodunum* of the Romans. This conclusion, however, is liable to exception. That Colchester was a Roman station, may be granted, without granting that it was *Camalodunum*; the remains of whose name are easily traced in the present *Maldon*. The history of this priory, its early erection, its present state, and the peculiarities apparent in its construction, occupy the principal part of this dissertation. It was of Roman brick, coated over with stucco. The second subject is Dunstable Priory, of which we have a good view; but the plate representing the door ways is much too black; no such deep shadows could be cast by the projecting parts. The peculiarity of the arches in this building is properly illustrated; they are partly Saxon. Layer Marney House, in Essex, is a specimen of domestic architecture, and though not very ancient, may serve as an instance of the manner, in which a numerous family with its attendants, was formerly

accommodated. A view of the church of St. Nicholas, and the Abbey Gateway, at Abingdon, closes this Number.

The Second Part comprises King's College, at Cambridge; a structure which has always been considered as the *ne plus ultra* of Gothic art, whether in construction, or in magnificence. It is the subject of peculiar admiration, and Mr. B., though he will not believe, that Sir Christopher Wren went once a year to survey and praise it, yet declares, that *the architect has successfully executed one of the most difficult tasks in Architecture.* It has stood the test of centuries; is the astonishment of professional men, and is, at this day, perfect and secure. The history of the erection of this building; an extract from the will of Henry VI. its founder, in which he provides for its establishment; with other documents, compose the elucidatory portion of this Number.

The Third Part consists entirely of *round* Churches, and forms a curious and interesting article. The subjects are, the Church of the Holy Sepulchre, at Cambridge; of which, are given, an external view, an internal view, and a plan: the Church of the Holy Sepulchre, at Northampton; the same number of Plates, of the same kind: and the Temple Church, at London. The accompanying dissertation includes remarks on *circular* Temples, as well as Christian edifices of this form.

The plates are well executed, the typography, paper, &c. is good; and the whole work is highly respectable.

Art. XIV. *Commercial Arithmetic;* with an Appendix upon Algebraical Equations: being an Introduction to the Elements of Commerce. By Christian Dubost. Symonds. 1805. pp. 228. price 6s.

"THE number of modern treatises upon Arithmetic," says Mr. Dubost, "is infinite, but there is not one composed exclusively for the purposes of commerce." We are at a loss to discover the force of this remark; or what is the real deficiency in our best general systems, which this volume is calculated to supply. In our opinion, it possesses neither the clearness of illustration, the neatness of arrangement, nor the copiousness of examples, necessary in an elementary work; while, to an ordinary proficient, its details must appear trite and tedious. It is, indeed, difficult to guess for whose use a treatise could be intended, in which it was judged needful to give four, out of 228 loosely printed pages, in explanation of the Numeration Table, and three more in elucidation (if it can be so called) of the well known operation of proving a multiplication question, by rejecting the nines!

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In the midst of redundancies, we observe some culpable deficiencies: thus, in the tables of weights and measures, termed by our author, "Table of certain Kind of Units," the liquid measures are overlooked.

In short, if there really was any need of a judicious praxis of commercial calculation, we think that it still exists: at the same time, we do not call in question Mr. Dubost's ability to produce a work worthy of public approbation, provided he consult his judgement and taste more, and the art of authorship less.

Art. XV. *The Duellists:* or, Men of Honour; a story; calculated to shew the Folly, Extravagance, and Sin of Duelling. By Wm. Lucas. price 3s. 6d. pp. 183. 12mo. 1805. J. Cundee.

THE practice of duelling is the savage production of a barbarous age, in which (as Mr. L. justly observes) 'laws were imperfectly established, and partially administered.' When society became more refined, and especially in a country like Britain, where jurisprudence has risen so near 'the acmé of human perfection,' it might have been hoped, that so irrational and pernicious a custom would of itself have become extinct: but, alas! nurtured as it has been by courts, and defended by heroes, not only has its existence been hitherto prolonged, but with matchless effrontery, in spite of laws, it exists; in spite of common sense, it is admired; and while other vices retire into caverns, this stalks across our fields, and pervades our courts and our cities, glorying in our national shame.

Mr. Lucas is aware that others, whose piety and talents he acknowledges 'to be beyond his own humble powers,' have preceded him in opposing, by argument, this formidable foe; and thinking that their arguments have failed to make any impression, he transformed his work from a pamphlet to a novel; thus hoping to excite the attention of those 'who would deem plain sentiment a laborious task.'

Mr. Barclay, the christian hero of the tale, is led by the sound of pistols, to a spot near the metropolis, where Mr. Stanway, an aged gentleman, and Mr. Freeman, a military officer, were pointing their fatal weapons at each other. Notwithstanding his attempts to prevent it, Stanway fires, but without effect, and Freeman discharges his pistol in the air. Mr. Barclay returns from the field, with the old gentleman and his second, and maintains a well-conducted debate with them, on the practice of duelling; in which, of course, the christian gains the advantage. Mr. Stanway, however, attempts to vindicate his conduct from the nature of the offence committed by his antagonist, the seduction of his only daughter. Mr. Barclay, on his return to London, meets with a widow and an orphan, who had lost their

supporter and protector by a duel, and were now literally in want of bread. He, generously relieves their present distress; and is so much impressed by the appearance and manner of the mother, as to engage for their further assistance: but this is not to be wondered at, when we find, as soon as he loses sight of the widow, 'a chasm is felt in his peace,' and he cries to his heart—'what means this beating!!' On the following day, he receives a challenge from Capt. Freeman, on account of the frankness with which he had spoken against duelling. Barclay visits Freeman, and, instead of fighting, they discuss the propriety of the practice. Freeman, on the principles of a man of honour, defends it to the utmost; Barclay, on those of a christian, as strenuously opposes it. Towards the close of this conversation it comes out, that the widow whom Barclay found in such distress, had been deprived of her husband by Freeman's own fatal hand. He is struck with remorse at this seasonable discovery, and resolves both to provide for the widow, and as far as possible, to repair Mr. Stanway's wrongs. To the former he makes over a moderate estate; to Miss Stanway he offers his hand; and Mr. Barclay avows his intention of marrying the widow. After some unforeseen impediments, and some hair-breadth escapes from intervening destruction, the story closes, amidst scenes of domestic felicity and exemplary usefulness. When things are brought to this happy issue, Mr. Barclay and Freeman are attacked by three footpads, and the former is deeply, though not mortally, wounded: after manifesting the consolation of the christian religion amidst pain and affliction, he gradually recovers, and soon afterwards is united to Mrs. Mountain, as Mr. Freeman had been before to Miss Stanway. These friends resided near together, and continued long to promote each others comfort, and the welfare of all around them. But one day, when they were all in company at Freeman Hall, the door opened, and a person appeared who, Mr. Freeman and Mrs. Barclay agreed could be no other than Mr. Mountain, the former husband of Mrs. Barclay. He turned round in silence and left them; but, being followed by Mr. Barclay, declared himself the brother of Mountain, who came to revenge his death, and mistaking Barclay for Freeman, he fired at him, and slightly wounded him. Discovering his mistake he apologized, and withdrew, but declared he would be revenged on Freeman; notwithstanding all Freeman's attempts to avoid it, he is forced to meet, and at first upon Mountain's drawing his sword, unsheathes his own: but, recollecting himself, swears by the duty he owes his God, that he will not fight; and, standing on the defensive, disarms his adversary, who departs, and leaves Freeman Hall to resume its harmony.

Our readers will form their own judgement of the tale. We cordially recommend the arguments against duelling, of which

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it is the vehicle; many other sentiments are interwoven with the story, which are congenial with pure christianity. That it exhibits a pattern of conduct, and a state of religious happiness, above the usual standard even of sincere christians, is too evident: but the blame, we think, attaches to others; and is by no means reflected on the author, as he has certainly not exceeded apostolic precedents. The style approaches that of common novels nearer than we could have wished; it is often highly florid, and generally too diffusive: but the author seems to have judged it the more likely to please general readers, whose attention he wished to gain, in order to promote their instruction.

Art. XVI. *A Memorial for Children*; being an Authentic Account of the Conversion, Experience, and happy Deaths of eighteen Children, (designed as a Continuation of Janeway's Token.) By George Hendley, Minister of the Gospel. price 8d. 8vo. pp. 74. T. Allbut, Hanley: Button and Son, Paternoster Row.

AFTER the lapse of many years, we cannot forget the impressions received in the days of childhood, from Janeway's Token for Children. This is a work of the same kind, containing eighteen memorials, which are written with suitable plainness and simplicity. The accounts are short, and of recent date: several of them were never published before, the subjects of which were well known to the Author, or his friends: the rest are extracted from Periodical Works of undisputed authenticity.

Art. XVII. *The Spiritual Telescope,* being a solemn Inquiry respecting the World of Spirits, and the Intermediate State of Man from his Death to his Resurrection. By J. Bentley. 12mo. pp. 64. Price 1s. 6d. Jones.

THE author of this pamphlet endeavours "to prove from divine authority, that the immortal spirit of man does not sleep in its intermediate state," but quits these terrestrial regions, and soars to the skies, to unite in company with the disembodied spirits of the Saints.

He first appeals to the account given of the rich man and Lazarus, which, although a parable, he considers as

'evidently designed by our Lord to teach us thereby the important fact, that, when the component parts of the human frame are disunited, the intellectual parts of the just and unjust exist in different states, and in situations far distant from each other, they being separated by an immense gulph, or space; so as to render all communication between them impossible.' pp. 9, 10.

A proper distinction is then made between the body, soul, and

spirit, mentioned, 1 Thess. v. 23. The *body* does not belong to the question, but the difficulty lies in properly distinguishing the *soul* and *spirit*; of which the soul is called by the Hebrews נפש *Nephesh*, and the spirit רוח *Ruach*. These, he contends, and we think successfully, are not synonymous; but the *Nephesh*, or soul, means the animal life, or sensitive principle, which in brutes rises to instinct; the *Ruach*, or spirit, signifies the intellectual and immortal principle. The soul, therefore, or animal life, is often spoken of, particularly in the Psalms, as subject to the power of the grave, while the spirit is active and incorruptable.

The Greek term *Hades*, which is of the same signification with the Hebrew word *Sheol*, expresses in general the state of the dead, whether just or unjust; but he regards it, when applied to the immortal spirit in its most awful sense, in reference only to the wicked. He thinks that the spirit not only exists, but may become visible, and speak; as did the appearance of Samuel to Saul in the cave at Endor, and that of Julius Cæsar to Brutus. The important doctrine which it is the object of this pamphlet to prove, does not, however, depend on this opinion, but on the express declarations of Scripture, which are brought forward with great propriety. From these it is shewn, that the immortal spirit of good men does not *die*, but *departs*, into a state of tranquillity and joy, and is with Christ.

Mr. B. asserts, p. 8, that " the wisest of the heathen philosophers, have been *decidedly* in favour of the doctrine of the existence of the soul, after its separation from its intimate companion, the body."

Cicero mentions, on the contrary, that Pherecydes Syrus, the preceptor of Pythagoras, was the first among them, who taught the immortality of the soul; and that it was received with great hesitation, and rather as a matter of hope or opinion, than of decision. Philosophers very much doubted the validity of their own arguments, when they attempted to defend it; and Cicero himself, after expressly treating on the subject, comforts himself and others in the idea of approaching death, by attempting to prove death to be no evil, even supposing the soul to perish with the body.

We think it wrong to hazard conjectures, respecting the local situation of the departed wicked, as our author has done. Where the Scriptures are silent, why should we imagine that they are consigned to eccentric comets, or to the dark recesses of the earth? Here is an unbounded field for the excursive wanderings of imagination, and in the end no advantage is to be gained. Let us rather direct our attention to their *state* than to their local situation, and aim to improve by the warning of Scripture respecting it.

Art.

Art. XVIII. A funeral Sermon chiefly preached on the late thanksgiving-day, at Thursford and Snoring, in Norfolk, near the birthplace of the late *Lord Nelson*. With a particular view to his most useful life, and glorious death. By the Rev. George Cooke, M. A. Fellow of St. John's College Cambridge, 4to. pp. 32. pr. 2s. 6d. Chapple. 1805.

THE solemn event which furnishes the leading topic of this discourse, was not only in itself extremely interesting, but was attended with almost every circumstance that could augment the force of its impression on the national mind. The importance of the British Navy has been felt, and its renown exalted, during the last twelve years, more perhaps than at any preceding period of our history; and the late Lord Nelson's predominant share in its successes, is universally known. At the crisis of his last victory, the Almighty had suffered the most formidable and inveterate foe with whom we ever had to encounter, to scatter the numerous hosts of our allies, like chaff before the wind. His exertions, and his influence, had combined against us a very considerable maritime force; which, had it been successful, might soon have conveyed his triumphant and infuriate armies, to our long favoured coast. But Nelson, who had been raised up by Divine Providence for our safeguard, was made the glorious instrument of defeating, and almost annihilating, the navies of France and Spain, when every thing dear to British hearts, seemed to depend on the result of the contest. In the moment of victory, he expired! His worthy second and successor in command completed, amidst a tremendous war of elements, the arduous work that had devolved upon him by so affecting a catastrophe; and, in the severest hour of trial, blended the nobler triumphs of humanity, with those of fortitude and wisdom. The fugitive remnant of the enemy was thrown in the way of the gallant Sir Richard Strachan, and was captured by his small squadron. Due acknowledgements to the great Author of our safety and prosperity, were made, on the scenes of triumph, by our brave admirals; and our nation has, with the most impressive propriety, been called to unite in praise to Him who "doth his pleasure amidst the armies of heaven, and the inhabitants of earth."

The vicinity of the deceased hero's native spot, justified the author of the discourse before us, in occupying much of it with a character so eminent and so admired. Genuine patriotism, at all times, coalesces with real piety; and, on such an occasion as this, naturally becomes prominent in a sermon. It should, however, in all cases, be subordinate to the doctrines of distinguishing Christianity; which we should gladly have seen more fully understood, and applied, than they are in the present instance. The feelings proper to religion and philanthropy, are, notwithstanding, expressed in a very pleasing and profitable manner. The author's style is more lively than correct, more animated than polished. The profits of his discourse are devoted to the design of erecting some public memorial of Lord Nelson in his native country. He submits to the inhabitants, "whether some naval trophy, near the spot

spot of their hero's nativity, would not be *almost above all others*, a most appropriate memorial of their's, and a nations' gratitude."

We extract one of his closing paragraphs, as a specimen of serious, humane, and liberal sentiment, as well as of considerable felicity of expression.

'Having *rejoiced with them that do rejoice, and wept with those that weep*, on this awfully glorious day, let our feelings subside into humble thankfulness and calm adoration. But, it may not be unseasonable, to inform some of you, why we ought to rejoice at all after carnage and victory.—We must not rejoice, then, (it would be the joy of the barbarian, and not of the Christian) that we have made such havoc among the noblest tenants of this lower creation, the fairest workmanship of God. We must not rejoice, that we have bid so many hearts ache in France and Spain; that, in a few hours, we have made so many widows and orphans in their dominions, to curse the bitter chance of war, and so many grey hairs to go down with sorrow to the grave. Alas! we have the loss of more valuable lives than *one*, among ourselves, that ask from us, on this day, the tribute of a tear to their memory. We have, as the price of our success, widows and orphans, and aged mourners of our own, perhaps in every corner of the kingdom, who have claims to our sympathy, and strongly plead for our consolation and kind offices; O! then, we must not surely rejoice in the horrid sport of war! as if the flower of the youth, and the pride of the manhood of two mighty nations, like the prize-fighters or criminals of antiquity, were set afloat in the channel, to massacre each other for our amusement; while France and England were barbarous spectators of the combat. Could this be the cause of joy to any of us? I trust not! We *rejoice with trembling*, then. We bless the Hand, which has prospered us as a nation, while we tremble at the dreadful means he has been pleased to make use of. And dreadful they are, indeed! which infinite wisdom and infinite benevolence, therefore only permits; he cannot have ordained them. War we must consider as the punishment which a fallen and guilty creation, rebel to herself, as well as to her Maker, is left to inflict upon her own head. War then we must, in every case, deplore, though sometimes, alas! as at present, a necessary evil; and which, perhaps may continue to be such, while man continues to be man.' pp. 29, 30.

We esteem and admire the feelings which dictated this paragraph, as amiable, and in general just: but, we are not aware of the inconsistency of the divine appointment of punishments for crimes, with our own agency in drawing them on ourselves. We do not assert any thing to be ordained by God, that he has not declared to be so in his word; but we are too conscious of our own insufficiency to judge of the purposes of God, to maintain that any event *cannot* have been ordained by him. The merits of Mr. C's sermon, both literal and moral, far exceed its incidental defects; and we cordially recommend it to public attention. We believe him to be the author of some poetical pieces, which have been highly and deservedly approved.

Art. XIX. *Victory Mourning.* A Sermon preached at Southampton, November 10th, 1805; occasioned by the great Victory obtained over the Combined Fleets of France and Spain, off Cape Trafalgar, Oct. 21, when the renowned Lord Nelson was slain. By William Kingsbury, M. A.

Text.—" And the Victory that Day was turned into mourning unto all the People." 2 Sam. xix. 2.

We do not recollect to have read a Sermon either on this or on any similar occasion, which is more strongly marked with energy, eloquence, faithfulness, and becoming seriousness. The author seems completely master of the subject, both in a temporal and spiritual point of view; and we recommend this discourse to general reception.

Art. XX. *A Tribute to the Memory of Nelson.* A Sermon, delivered at West Cowes, Nov. 10th, 1305. By John Styles.

Text.—" Know ye not that there is a great Man fallen?" 2 Sam. iii. 38.

This Sermon is not destitute of points, well calculated to impress the mind of the reader, with a true sense of the wisdom and justice of God, in his dispensations; and properly enforces caution, lest by indulging in sin, still heavier judgments than the loss of Nelson, should fall on our guilty heads. The author seems to be a friend of liberty, and an applauder of heroic actions; but we cannot omit reprehending, as inconsistent with a strict and pure sense of justice, a pronouncing, or rather denouncing, any man as guilty, (however the writer may feel convinced of his guilt) while the question is before the proper tribunal. Though the generality of his readers may accord in such sentiments, they cannot approve their being disseminated in a sermon. This is certainly a blot in his work; and we wish it had been large enough to have caught the author's eye before his discourse went to press.

Art. XXI. *The True Basis of National Confidence in Seasons of Distress.* A Sermon, delivered in the Parish Church of St. James's, Bristol, on Thursday, the 5th Day of December, 1805, being the Day appointed for a General Thanksgiving, on Account of the late glorious Victory obtained over the Combined Fleets of France and Spain. By the Rev. Thomas T. Biddulph, M. A. Minister of the said Church, and Chaplain to the Right Honourable the Dowager Lady Bagot. Printed for the Benefit of the Patriotic Fund.

Text.—" Some put their their trust in chariots and in Horses, but we will remember the Lord our God." Psalm xx. 7.

A serious, evangelical, pathetic and well-arranged discourse, pointing out the true object of national dependance—God: and appealing most forcibly, to the humane and grateful feelings of Britons, on behalf of the surviving relatives of our brave defenders. We sincerely hope that for the satisfaction of the preacher, and the good of those for whose benefit the sermon is published, it may have a circulation equal to its merits.

Art.

Art. XXII. *A Sermon*, preached at the Great Synagogue, Duke's Place, on the 14th Kislav, (A. M.) 5565, answering to Thursday, 5th December, 1805; being the Day appointed for a General Thanksgiving for the Success of his Majesty's Fleet under Lord Nelson, off Trafalgar; by the Rev. Solomon Hirschel, Presiding Rabbi (erroneously styled the High Priest) of the German Jews in London. Arranged and rendered into English by a Friend. W. J. and J. Richardson. London. 1805.

A SERMON preached in a Synagogue is almost a *curiosity* in literature. Jewish instructors rarely favour the British public with their pulpit discourses. Indeed, as they preach, and of course must publish, in their own language, generally; only their own people could benefit by such communications. The present composition has, however, found a *friend* to arrange and translate it; who well deserves thanks for his trouble and *skill* on the occasion. We could wish that the learned among the Jews would more frequently step forward, and contribute to support the republic of letters. We might mention several names on the Continent, and *a few* in Britain, to whom we are obliged for works which bespeak liberal and well-informed minds: and, perhaps, some of that odium, of which the Hebrew nation complains, might be diminished, if not removed, would its *literati* shew, by their productions, that they are not absorbed in those abstruse and peculiar objects of study, which are usually considered as too much engrossing the researches of their Doctors and Rabbins.

TEXT.—"And when he had consulted the people, he appointed singers unto the Lord, and that should praise the beauty of holiness as they went out before the army, to say, give thanks unto the Lord, for his mercy endureth for ever."

The preacher takes considerable pains to vindicate his nation from rejoicing in the shedding of human blood. He reminds his hearers, that although the Israelites anciently were authorised to exterminate the Canaanites; "yet we were commanded to offer peace unto them; the acceptance of which would have spared the execution of that dreadful sentence. Nay, according to the precepts of our rabbies, [Maimon. *Lex Regium.*] we are directed, in the siege or blockade of a town, always to leave a part open for the flight of the inhabitants who would save themselves."

"Thus we see that humanity was always a paramount consideration even in wars against pagans: how much more must we be influenced at present, when all civilized nations unite in the belief of the true God! Their destruction, then, can surely be no source of pleasure or exultation; nor can we have the most distant idea, that such could be the ground, on which our virtuous and humane King has commanded this day of thanksgiving. The true ground of thanksgiving to God on such an occasion, is not, then, that of exultation over the fall of our fellow creatures, but the gratitude that we must feel at having ourselves escaped a similar destruction, with which we were threatened, and from which we had no right of preference to expect the peculiar deliverance which God has vouchsafed to grant unto us; seeing that we are sinful creatures in common with the rest of mankind. Although we may lament the necessity of the evil attached to it, yet it is our indispensible duty to thank the Supreme Director of all things for our salvation: and our gratitude

gratitude should prompt us to amend our ways, and walk uprightly before the Lord. The good and evil in this life are so mingled, that neither can ever be said to be unalloyed; yet we are bound to praise God for the good that befals us on all occasions: and in battle, where the evil must necessarily preponderate on one side or the other, we ought surely to be thankful when the good falls to our share.' pp. 10, 11.

We need not point out to our readers the coincidence of these sentiments, with those of a *Christian* preacher in a foregoing article.

Many loyal things are said of the King; and many handsome compliments are paid to Lord Nelson: but we did not expect to find his name inserted without preface or apology in a text of Scripture: "Alas! how are the mighty fallen in the midst of battle! *O Nelson!* thou wast slain in thine high place!"

Art. XXIII. *An Elegy on the lamented, though glorious Death of Admiral the Right Honourable Horatio Lord Viscount Nelson, Duke of Bronti,* &c. Commander in Chief in the Mediterranean; with an Address to Britannia. By George Taylor, of the Bank of England.

Dulce et decorum est pro Patriâ mori.—Hor. Lib. iii. Ode i.

In (Nelson's) praise no man can lib'ral be,
Since they, whose Muses have the highest flown,
Add not to his immortal memory,
But do an act of friendship to their own.—DRYDEN.

WE give Mr. Taylor credit for his zeal on this occasion, but conceive he has mistaken his *forte*, of which, indeed, he seems himself to have entertained some suspicion. However, for his consolation, we can assure him that he does not stand alone in this respect; for the subject has been handled very much and very roughly by many others; and with less success. We give a specimen of the poetry in support of our opinion.

Skilful *and* brave, *and* gen'rous *and* humane,
Pious to God, *and* friendly to mankind;
Oh Nelson, might but this, my *lowly* strain
Attempt to paint thy dignity of mind,
What joy were mine; but glorious is the theme
And all unequal to the splendour, *I*;
A bard it needs, illum'd with heavenly beam,
Whose soul can nobly soar, or softly sigh. pp. 5, 6.

Art. XXIV. SELECT LITERARY INFORMATION.

GREAT BRITAIN.

Mr. Parkes, chemist, has in the press a Chemical Catechism for the use of schools, &c. with notes and a vocabulary of terms.

Sir J. Throckmorton has written Considerations arising from the Debates in Parliament on the Petition of the Irish Catholics.

Col. Thornton's Tour through France is nearly ready for publication, in two volumes, 4to.

Mr. Turnbull will speedily publish The Navy Surgeon, explaining the duties of that important office.

Rev. Israel Worsley, who has lately escaped from France, intends to publish an Account of the State of France, and its Government during the last three years, particularly as related to the Belgic provinces, and the treatment of the English.

Mrs. M. Lee is preparing a History of the Isle of Man. 2 vols. 8vo.

Mr. T. Hunt, of Harleston in Norfolk, proposes to publish by subscription, in one volume, 8vo. the celebrated Tussers "Five Hundred Points of husbandry," as practised in the reign of Queen Elizabeth. Originally printed in 1562.

Mr.

Mr. John Anstey is preparing a complete edition of the Works of his late father: with a sketch of his life.

A new Translation of Juvenal, with Notes, by Mr. Hodson, of King's College, Cambridge.

The first Volume of a new Persian Dictionary.

The Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation, from the earliest periods, by Dr. Andrews.

An improved edition of Mr. Planta's History of the Helvetic Confederacy.

A new edition of Mr. Harmer's Observations on divers Passages of Scripture.

A volume of Treatises on Religious Subjects; by the late Rev. R. Holmes, D. D. Dean of Winchester, and Editor of the Septuagint Version; by subscription.

AMERICA.

Dr. Hutchinson, of Philadelphia, is writing a Treatise on Ulcers, particularly those of the lower extremities.

Dr. Rush is preparing a complete edition of his Medical Works, in 3 vols. 8vo.

Several editions of the classics have lately been published in the city of New York; among these are Cæsar's Commentaries, Virgil's Works, and the Orations of Cicero. These have been edited by Mr. Malcolm Campbell.—In Philadelphia also, editions of Virgil, Cæsar, and Sallust, have been published for the use of the lower forms in the schools of the New Continent. Editions of Corderius' Colloquies, Æsop's Fables, Erasmus, and Selectæ è Profanis, are announced and advertised as ready for publication.

GERMANY.

Mr. G. de Hoven has published at Heilbron, a Manuel of Practical Medicine; said to be one of the best and most interesting publications which have lately appeared on the subject; *Handbuch de Praktischen Heilkunde.*

Mr. I. B. Fischer has published at Nuremberg, the commencement of a Work on the cultivation of exotic grain and other useful plants, in Germany. It contains the result of the Author's own Experiments. The Number published contains 25 articles.

M. E. F. Wrede has published at Berlin, Geognostic Researches on the Southern Countries of the Baltic. In discussing the subject of the diminution of the depth of water in this sea, he attributes it to a change in the centre of gravity in the globe of the earth, which circumstance would of course place the moveable masses of the surface of the Globe.

Mr. G. Hermann, Professor of Eloquence in the University of Leipsick, is at present engaged in preparing for the press an edition of Æschylus, with a Latin translation, critical notes, and complete indexes, enlarged scholia, and a full and exact collection of all the various readings which are to be found either in printed editions, or in manuscripts hitherto collated. At the end will be added, a Dissertation on the Metres of Æschylus, similar to that which the Professor has already written on Pindar. Explanatory notes will only be given where former writers have mistaken the sense—as Schutze's Commentary may always be bought without the text. The whole will consist of three quarto volumes, the first of which will be published next spring.

FRANCE.

M. G. Cuvier's Lectures on comparative Anatomy, have been edited and published by M. L. Duvernoy, under the particular and immediate inspection and superintendance of M. C. himself: the 3d, 4th, and 5th volumes now just published, complete the work. The author's opportunities of acquiring knowledge in this particular department of science, have been numerous and fortunate, and the assistance afforded him by learned men, liberal and extensive.

MM. A de Humboldt and A. Bonpland, have published at Paris, the commencement of their promised Work on Equinoctial Plants. The herbal brought by these travellers from Mexico, the Cordilleras, the Andes, the Isle of Cuba, the Provinces of Carracas Cumana, and Barcelona, New Grenada, Quito, Peru, the banks of the Rio Negro, the Oronoko, and the River of Amazons, is supposed to be the richest in exotic plants ever brought to Europe. As these naturalists have resided a considerable time in countries hitherto unexplored by botanists, the value of the collection of 6,500 species may be appreciated. The great length of time which a publication of this magnitude would consume in preparation, if not published until complete, has induced the authors to offer it to the literary world in a series of numbers; the first just published, contains the *Ceroxilon Andicola*, or Wax Palm, with two engravings. The plates are well executed.

M. Fourcroy has published a third and improved and enlarged edition of his Chemical Philosophy.

Boisgelin's Ancient and Modern Malta, has been translated into French, and published by M. A. Fortia.

Hodges's

Hodges's Picturesque Tour in Hindustan, has been translated, and illustrated with notes, by M. L. Langles.

Capt. Woodard's Narrative has been translated and published in Paris.

Mr. Jansen has translated Hogarth's Analysis of Beauty into French.

M. Baumes, M. D. whose Treatise on Pulmonary Consumption gained the approbation of the Royal Medical Society of Paris, in 1783, has published a second edition of that Work, revised, corrected, and much enlarged. The preliminary essay contains a description of this malady, and a comparison with other disorders which might be confounded with it by inattentive observers: the first part of the work treats of the predisposing causes of Consumption, the mode of correcting them, and of preventing their consequences. The author considers, 1. the *hereditary* tendency to this disease; 2. that dependent on constitution and mode of life; and, 3. of accidental disorders, whether necessarily, or probably followed by consumption. In the second part of his work he developes the means of checking its progress in its several stages; and points out the particular symptoms attending them: he notices all those remedies which have been boasted of as specifics. The ideas entertained by author at the first publication of his work, have been confirmed by his experience. *Traité sur la Phthisie Pulmonaire.* 2 vols. 8vo.

M. I. P. Bellaire, who was Captain of Infantry, and attached to the staff of that part of the French army of the East, to which was entrusted the defence of the Ex-Venetian islands and possessions in the Ionian Sea, (now the Republic of the Seven Islands) during the 5th, 6th, and 7th year of the Republic, has published an account of the general operations of that army to which he has added political and topographical observations relative to the Ionian islands, to Ali Pacha of Janina, and to Albania Inferior; on these two latter subjects, he adds some interesting details to those presented by Pouqueville.

MM. F. and P. Piranesi have commenced a series of designs of the Antiquities of Magna Græcia, now the kingdom of Naples. They will be engraved by F. Piranesi, from drawings by the late J. B. Piranesi, explained and illustrated by M. Gualtrin. The first part of the first volume, is published, containing 35 plates; price, half bound 217 francs. The first three volumes, which will be devoted to the Works at Pompeia, will contain 160, to which one volume of text will be added.

Art. XXV. LIST OF WORKS RECENTLY PUBLISHED.

AGRICULTURE.

Virgil's two Seasons of Honey, and his Season of sowing Wheat: with a New and Compendious Method of investigating the rising and setting of the fixed Stars. By Samuel, Lord Bishop of St. Asaph. 4to 4s 6d

ANTIQUITIES.

The History of the Castle and Parish of Wressle, in the East Riding of Yorkshire. By J. Savage. 2s 6d.

BIOGRAPHY.

Memoirs of R. Cumberland. Written by himself. 4to 2l 2s

Memoirs of the Life of the late George Morland. By J. Hassell. 4to 1l 1s

Public Characters for 1806. 10s 6d

Memoirs of Lord Nelson. By J. Charnock, Esq. 8vo. 10s 6d

EDUCATION.

Geographical Delineations; or, a Compendious View of the Natural and Political State of all Parts of the Globe. By J. Aiken, M. D. small 8vo. 12s

Tricot Anglicised; or, the Latin Syntax, as used in the late University of Paris. Adapted to the Use of the English Student. By G. Reynolds. 1s 6d

Exercises on Elocution; or, Poems, select and original. By J. V. Button. 12mo 3s 6d

CHEMISTRY.

Conversations in Chemistry. 2 vols 12mo 14s

A Proposal for destroying the Fire and Choak Damps of Coal Mines, &c. By J. Trotter, M. D. 2s

LAW.

An Abridgement of the Modern Determinations in the Courts of Law and Equity. 5 vols 14s

A Treatise on the Statute of Frauds. By W. Roberts. 12s

MEDICAL SCIENCE.

Outlines of the Origin and Progress of Galvanism. By W. Meade, M. D. 2s 6d

MILITARY SCIENCE.

A Sketch of the Rise, Progress, and Termi-

Termination of the Regular Corps formed and commanded by Europeans in the Service of the Native Princes of India; with Details of the late War. By L. F. Smith. 10s 6d with coloured plates; or 5s without.

The Post Captain; or, the Wooden Walls well manned, comprehending a Survey of Naval Society and Manners. 8vo 7s

Gleanings in Africa. 8vo. 10s. 6d.

Memoirs of the Literary and Philosophical Society of Manchester. 2d Series. Vol. i. 8vo 7s

Thoughts on Affectation; addressed to Young Persons. small 8vo 6s

The Genuine Art of Gauging, with 60 plates. By P. Jonas. 8vo 9s

Remarks, Critical, Conjectural and Explanatory, on Shakespeare. By E. H. Seymour. 8vo 2 vols. 1l 1s

The Secret History of the Court and Cabinet of St. Cloud; in a Series of Letters, written in 1805. 3 vols 12mo 1l 1s

A Monody on Admiral Lord Viscount Nelson. By G. Richards, M. A. F. R. S. 4to 1s

Victory in Tears: a tribute to the Memory of Nelson. 4to 2s 6d

A Monody to the Memory of Lord Nelson, with a Poetical Address to the British Volunteers. By Joshua West. 1s

The Battle of Trafalgar: Stanzas by the Rev. J. Beresford, A. M. 1s.

Nelson's Tomb, a Poem. By W. T. Fitzgerald, Esq. 2s 6d

Christ's Lamentation over Jerusalem, a Seatonian Prize Poem. By C. Peers, of St. John's College, M. A. F. S. A.

THEOLOGY.

Massillon's Charges and Address to his Clergy, translated by the Rev. T. St. John, LL. B. 8vo. 10s 6d. or 12mo 7s

Sermons translated from the French of Saurin. Vol. 7. By J. Sutcliffe, 8vo 6s

On the Duty of keeping holy the Sabbath Day, and on the Sacraments. By W. Singleton. 1s

Occasional Sermons and Charges. By the Rev. A. Burnaby, D. D. Archdeacon of Leicester. 8vo 10s 6d

The New Boethius; or, the Consolations of Christianity. 5s

SERMONS preached on the Day of General Thanksgiving, 5th Dec. 1805.

A Sermon preached to the Society who support the Sunday Evening Lecture in the Old Jewry. By the Rev. J. Edwards. 1s

A Sermon preached at the Church of Hamstead and Kensworth, Herts. By T. A. Warren, A. M. 1s

A Sermon preached at Laura Chapel, Bath. By the Rev, F. Randolph, D. D. 1s 6d

A Sermon preached at St. Mary's, Stratford, Bow. By S. Henshall, A. M. 1s

A Sermon preached at Southampton. By the Rev. —— Mears.

The Destruction of the Combined Fleets of France and Spain. Preached at Worship street, by the Rev. J. Evans. 1s

A Sermon preached at the Drum-head, before the St. Margaret's and St. John's Volunteers. By the Rev. W. W. Dakins, LL. B. F. S. A. 1s 6d

Public Tokens of Sorrow due to the Brave Men who fall in the Service of their country. Preached at Pentonville, by R. Lendon, M. A.

Reflections on Victory. Preached in Argyle Chapel, Bath, by W. Jay. 8vo 1s

A Sermon preached in Oxford Chapel, Cavendish-square. By the Rev. D. Evans. 8vo. 1s 6d

Security in the Divine Protection, preached in the Chapel of Berwick. By S. Butten, A. M. 1s

National Benefits, a Call for National Repentance. Preached at St. Mary's, Shrewsbury, by J. B. Blakeway, M. A. 1s

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ERRATA.

Page 90, line 19 from bottom, *for* Art. XXV. *read* Art. II.
114, —— 10, *for* Art. VI. *read* Art. V.